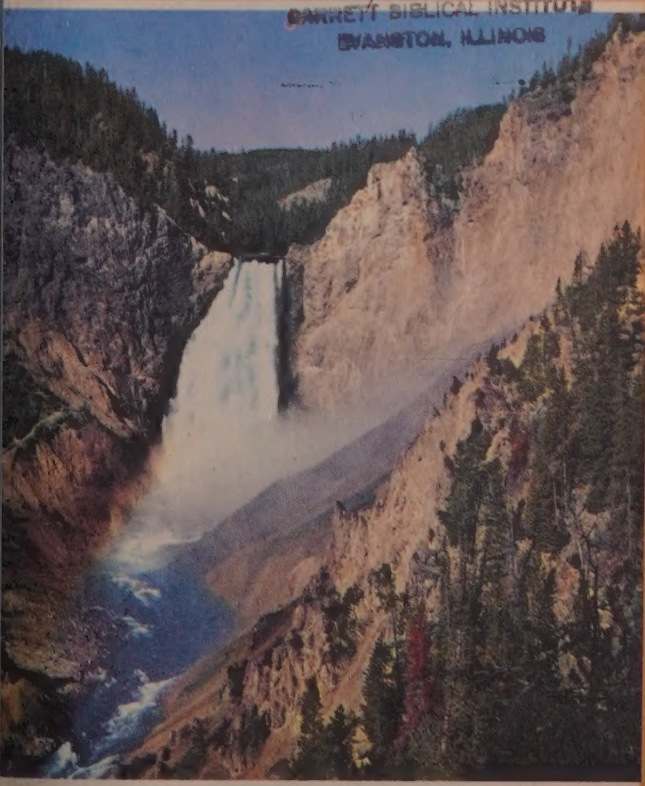
UGUST 1957 15 CENTS

UNITY

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS



Lead Us to Prayer's High Hill

CONTENTS

Spiritual Substance, the Fundamental Basis of the Universe, *Charles Fillmore* - - - -
"Thou Wilt Show Thyself," *Richard Hewitt* - -
"Take My Yoke," *Harold D. Moore* - - - -
Move a Little! *Mary L. Kupferle* - - - -
Foresight, *Gladys Stevenson* - - - - -
Veiled Figures, *Helen Douglas Fligh* - - -
A Living Witness, *Nena L. Hart* - - - -
I Meet My God in Silent Prayer, *Charles Fillmore* -
Affirmations and Denials, *Grace A. Thompson* -
Sunday Lessons - - - - - - - - - -

Cover—Yellowstone National Park, Wyo., by Don Knight

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from August 1 to August 31

Illumination: I understand the Truth about G and man and I use my understanding in all t I do.

Prosperity: My understanding of Truth helps to claim the abundant supply that God is givi to me now.

Healing: My understanding of Truth is quicken and my mind and body respond with perf health.

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIAN

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Sum Missouri. Accepted for mailing at special rate of postage, provided in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

OLUME 127 AUGUST, 1957 NUMBER 2

Spiritual Substance, he Fundamental Basis of the Universe

from the writings of

CHARLES FILLMORE

DIVINE MIND is the one and only reality. When we incorporate the ideas that form that Mind into our minds and persevere in those ideas, mighty strength wells up within us. Then we have foundation for the spiritual body, the body not ade with hands, eternal in the heavens. When the piritual body is established in consciousness, its rength and power is transmitted to the visible body nd to all the things that we touch in the world about s.

Spiritual discernment reveals that we are now in e dawn of a new era, that the old methods of supply and support are fast passing away, and that new ethods are waiting to be brought forth. In the comng commerce man will not be a slave to money. lumanity's daily needs will be met in ways that are

not now thought practical. We shall serve for t
joy of serving, and prosperity will flow to us a
through us in streams of plenty. The supply and su
port that love and zeal will set in motion are not
yet largely used by man, but those who have tes
their providing power are loud in their praise.

The dynamic power of the supermind in man h
been sporadically displayed by men and women
every nation. It is usually connected with some
ligious rite in which mystery and priestly author
prevail. The so-called "common herd" are kept
darkness with respect to the source of the sup
human power of occult adepts and holy men. I
we have seen a "great light" in the discovery
physical scientists that the atom conceals electro
energies whose mathematical arrangement determin
the character of all the fundamental elements of
ture. This discovery has disrupted the science bas
on the old mechanical atomic theory, but has a
given Christian metaphysicians a new understandi
of the dynamics back of Spirit.

Science now postulates space rather than mat
as the source of life. It says that the very air is al
with dynamic forces that await man's grasp a
utilization and that these invisible, omnipresent
ergies possess potentialities far beyond our most
alted conception. What we have been taught abo
the glories of heaven pales into insignificance co
pared with the glories of the radiant rays—popula
referred to as the "ether." We are told by scien
that we have utilized very meagerly this mighty oce
of ether in producing from it the light and power
electricity. The seemingly tremendous force g

ated by the whirl of our dynamos is but a weak ibble from a universe of energy. The invisible aves that carry radio programs everywhere are but mere hint of an intelligent power that penetrates id permeates every germ of life, visible and invisle. Scientific minds the world over have been treendously moved by these revolutionary discoveries id they have not found language adequate to exain their magnitude. Although a number of books ive been written by scientists, setting forth guardlly the far-reaching effects that will inevitably folw man's appropriation of the easily accessible ether, one has dared to tell the whole story. The fact that the greatest discovery of all ages is that of hysical science that all things apparently have their ource in the invisible, intangible ether. What Jesus ught so profoundly in symbols about the riches f the kingdom of the heavens has now been proved ue.

According to the Greek, the language in which ie New Testament has come down to us, Jesus did ot use the word *heaven* but the word *heavens* in lis teaching. He was not telling us of the glories f some faraway place called "heaven" but was reealing the properties of the "heavens" all around s, called both "space" and "ether" by physicists. Ie taught not only its dynamic but also its intellient character, and said that the entity that rules it within man: "The kingdom of God is within you." Ie not only described this kingdom of the heavens n numerous parables but made its attainment by nan the greatest object of human existence. He not nly set this as man's goal but attained it Himself,

thereby demonstrating that His teaching is pract as well as true.

The scientists tell us that the ether is char with electricity, magnetism, light rays, X rays, cos rays, and other dynamic radiations; that it is source of all life, light, heat, energy, gravitation, traction, repulsion; in short, that it is the interpe trating essence of everything that exists on the ea In other words, science gives to the ether all the tractions of heaven without directly saying so. J epitomized the subject when He told His follov that it was the kingdom from which God clot and fed all His children. "Seek ye first his kingd and his righteousness; and all these things shall added unto you." Science says that the electr particles that break into light in our earth's atn phere are also a source of all substance and r ter. Jesus said that He was the substance and br that came from the heavens. When will our civil tion begin really to appropriate and use this mig ocean of substance and life spiritually as well physically?

This inexhaustible mind substance is availabl all times and in all places to those who have lear to lay hold of it in consciousness. The simp shortest, and most direct way of doing this was plained by Jesus when He said, "Whosoever . . . s not doubt in his heart, but shall believe that wha saith cometh to pass, he shall have it." When know that certain potent ideas exist in the invis mind expressions, named by science both "ether" "space," and that we have been provided with mind to lay hold of them, it is easy to put the

:o action through thought and word and deed.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune,"
id Shakespeare. That flood tide awaits us in the
smic spaces, the paradise of God.

The spiritual substance from which comes all
sible wealth is never depleted. It is right with you
the time and responds to your faith in it and your
mands on it. It is not affected by our ignorant talk
hard times, though we are affected because our
oughts and words govern our demonstration. The
failing resource is always ready to give. It has
choice in the matter; it must give, for that is its
ture. Pour your living words of faith into the
nnipresent substance, and you will be prospered
ough all the banks in the world close their doors.
urn the great energy of your thinking upon
lenty" ideas, and you will have plenty regardless
what men about you are saying or doing.

God is substance, but if by this statement we
ean that God is matter, a thing of time or condi-
on, then we should say that God is substanceless.
od is not confined to that form of substance which
e term matter. God is the intangible essence of that
hich man has formed into and named matter. Mat-
r is a mental limitation of that divine substance
hose vital and inherent character is manifest in all
e expression.

God substance may be conceived as God energy,
Spirit light, and "God said, let there be light, and
ere was light." This is in harmony with the con-
usions of some of the most advanced physicists.
r James Jeans says, in "The Mysterious Universe,"

"The tendency of modern physics is to resolve whole material universe into waves, and nothing waves. These waves are of two kinds: bottlec waves, which we call matter, and unbottled wa which we call radiation, or light. The process of nihilation of matter is merely unbottling impriso wave energy, and setting it free to travel thro space."

Spirit is not matter. Spirit is not person. In o to perceive the essence of Being we must drop f our minds all thought that God is in any way cumscribed or has any of the limitations that we sociate with things or persons having form or sh "Thou shalt not make unto thee a graven image, any likeness of *any thing* that is in heaven ab or that is in the earth beneath.

God is substance, not matter, because matte formed, while God is the formless. God substa lies back of matter and form. It is the basis of form yet does not enter into any form as a fina Substance cannot be seen, touched, tasted, or smel yet it is more substantial than matter, for it is only substantiality in the universe. Its nature i "*sub*-stand" or "stand under" or behind matter a support and only reality.

Job says, "The Almighty shall be thy defe and thou shalt have plenty of silver." This refer universal substance, for silver and gold are m festations of an everywhere present substance are used as symbols for it. Lew Wallace, in "I Hur," refers to the kingdom as "beaten gold." have doubtless in your own experience caught s of this everywhere present substance in your sile

hen it seemed like golden snowflakes falling all out you. This was the first manifestation from the erflow of the universal substance in your coniousness.

Substance is first given form in the mind, and as becomes manifest it goes through a threefold acvity. In laying hold of substance in the mind and inging it into manifestation we play a most imortant part. We do it according to our decree. Thou shalt decree a thing, and it shall be estabshed unto thee." We are always decreeing, somenes consciously, often unconsciously, and with very thought and word we are increasing or diminhing the threefold activity of substance. The reilting manifestation conforms to our thought, "As e thinketh within himself, so is he."

There is no scarcity of the air you breathe. There plenty of air, all you will ever need, but if you ose your lungs and refuse to breathe, you will not et it and may suffocate for "lack" of air. When you ecognize the presence of abundance of air and open our lungs to breathe it deeply, you get a larger nspiration. This is exactly what you should do with our mind in regard to substance. There is an allifficiency of all things, just as there is an all-sufciency of air. The only lack there is is our own lack f appropriation. We must seek the kingdom of God and appropriate it aright before things will be dded to us in fullness.

There is a kingdom of abundance of all things nd it may be found by those who seek it and are illing to comply with its laws. Jesus said that it is ard for a rich man to enter into the kingdom of

heaven. This does not mean that it is hard beca
of his wealth, for the poor man gets in no faster a
no easier. It is not money but the thoughts men h
about money, its source, its ownership, and its u
that keep them out of the kingdom. Men's thoug
about money are like their thoughts about all poss
sions; they believe that things coming out of
earth are theirs to claim and control as individ
property, and may be hoarded away and depen
upon, regardless of how much other men may be
need of them. The same ideas are prevalent am
both rich and poor, and even if the two classes w
suddenly to change places, the inequalities of wea
would not be remedied. Only a fundamental cha
in the consciousness of wealth could do that.

Before there is any fundamental social or e
nomic change men must begin to understand th
relationship to God and to one another as comm
heirs to the universal resource that is sufficient
all. They must give up some of their erroneous id
about their "rights." They must learn that they c
not possess and lock up that which belongs to G
without themselves suffering the effects of that
questration. The poor man is not the greatest s
ferer in this concentration of wealth, for he has
concentrated his faith in material things and chai
his soul to them. Those who are rich in the thing
this world are by their dependence on those thi
binding themselves to material things and are
material darkness.

Every thought of personal possession must
dropped out of mind before men can come into
realization of the invisible supply. They cannot

ss money, houses, or land selfishly, because they nnot possess the universal ideas for which these mbols stand. No man can possess any idea as his wn permanently. He may possess its material symol for a little time on the plane of phenomena, but is such riches that "moth and rust consume, and here thieves break through and steal."

Men possess as valuables their education, trade, bility, or intellectual talent. Ministers of the gospel ossess scholarship or eloquence and take pride in ese spiritual possessions. Yet even these are burens that must be unloaded before they may enter e kingdom of the heavens. The saint who is puffed p with his saintly goodness must unload his vanity efore he gets in. Whoever is ambitious to do good, excel his fellow men in righteousness, must lose is ambition and desire before he beholds the face f the all-providing Father.

The realm of causes may be compared to steam a glass boiler. If the glass is clear one may look ght at it and see nothing at all. Yet when an escape alve is touched the steam rushes out, condenses and ecomes visible. But in this process it also loses s power. Substance exists in a realm of ideas and powerful when handled by one who is familiar ith its characteristics. The ignorant open the valves f the mind and let ideas flow out into a realm with hich they have nothing in common. The powerul ideas of substance are condensed into thoughts f time and space, which ignorance conceives as eing necessary to their fruition. Thus their power lost, and a weary round of seedtime and harvest inaugurated to fulfill the demands of the world.

It is the mind that believes in personal poss
sions which limits the full idea. God's world is
world of results that sequentially follow deman
It is in this kingdom that man finds his true hon
Labor has ceased for him who has found this inr
kingdom. Divine supply is brought forth withc
laborious struggle: to desire is to have fulfillmen

This is the second step in demonstration for t
one who has fully dedicated himself to the divi
guidance. He immediately enters into easier expe
ences and more happiness than the world affor
when he covenants to follow only the good. Th
is an advanced degree along the same line of init
tion into the mysteries of the divine. Before this st
may be taken a deeper and more thorough men
cleansing must be undergone. A higher set of fac
ties is then awakened within the body and new a
nues of expression are opened for the powers of t
Spirit, not only in the body but also in the affairs
the individual. As he proceeds to exercise these f
ulties he may find some of them clogged by the cr
tals of dead thought that some selfish ideas have
posited, which makes him go through a fresh clea
ing. If he is obedient to the Spirit and willing to f
low without cavil or protest, the way is easy
him. If however he questions and argues, as did J
he will meet many obstructions and his journey v
be long and tedious.

Again, he who seeks the kingdom of substa
for the sake of the loaves and fishes he may get
of it will surely be disappointed in the end. He r
get the loaves and fishes, that is quite possible;
if there remains in his soul any desire to use th

or selfish ends, the ultimate result will be disastrous.

Many people are seeking the aid of Spirit to heal hem of their physical ills. They have no desire for he higher life, but having found their lusts and assions curtailed by physical infirmities, they want hese erased in order that they may continue in their leshly way. It is the experience of all who have dealt vith Spirit that it is a vigorous bodily stimulant. It estores the vitality of the body until it is even more ensitive to pleasure or pain than it was before the piritual quickening. This supersensitiveness makes t more susceptible and liable to more rapid waste f further indulgence is gratified. That is why those vho receive spiritual treatment should be fully in-tructed in the Truth of being. They should be shown hat the indulgence of bodily passions is a sin against heir success in every walk of life and especially in he way of finances and prosperity. If substance is tissipated, every kind of lack begins to be felt. Ret-ibution always follows the indulgence of appetite nd passion for mere sensation. Both sinners and aints suffer in this valley of folly. The alternative is o dedicate yourself to the Father's business. Make definite and detailed covenant with the Father, lay our desires, appetites, and passions at His feet and gree to use all your substance in the most exalted vay. Then you are seeking the kingdom, and all hings else shall be added unto you.

We want to make this substance that faith has rought to our minds-enduring and abiding, so that ve do not lose it when banks fail or men talk of hard times." We must have in our financcs a con-ciousness of the permanency of the omnipresent

substance as it abides in us. Some wealthy famil succeed in holding their wealth while others di pate it in one generation because they do not ha the consciousness of abiding substance. For many us there is either a feast or a famine in the matter money, and we need the abiding consciousness. Th is no reason why we should not have a continuc even flow of substance both in income and out If we have freely received, we must also freely g and keep substance going, confident in our und standing that our supply is unlimited and that it always right at hand in the omnipresent Mind God.

In this understanding we can stand "the sli and arrows of outrageous fortune," depressio losses, and financial failures and still see God abundant substance waiting to come into manifes tion. That is what Paul meant by taking up " whole armor of God that ye may be able to wi stand in the evil day." The substance that has in past been manifest in our affairs is still here. It the same substance and it cannot be taken aw Even though there seems to be material lack, th is plenty of substance for all. We are standing in very midst of it. Like the fish we might ask, "Wh is the water," when we live and move and have being in it. It is in the water, in the air everywh abounding, glorious spiritual substance. Take t thought and hold it. Refuse to be shaken from y spiritual stand in the very midst of God's prospe and plenty, and supply will begin to come forth fr the ether and plenty will become more and m manifest in your affairs.

Jesus was so charged with spiritual substance that when the woman touched His garment the healing virtue went out from it and she was healed. There were thousands of people in the crowd, but only the woman who had faith in that substance got it. It was already established in her consciousness, and she knew that her needs would be met if she could make the contact. In this there is a lesson for us. We know that strength is manifest everywhere, for we see it in the mechanical world. A great locomotive starts from the depot, moving slowly at first, but when it gains momentum it speeds down the track like a streak. Thus it is with spiritual strength. Beginning sometimes with a very small thought, it takes on momentum and eventually becomes a powerful idea. Every one of us can strengthen his hold on the thought of divine substance until it becomes a powerful idea, filling the consciousness and manifesting itself as plenty in all our affairs.

As you lay hold of that substance with your mind, make it permanent and enduring. Realize your oneness with it. You are unified with the one living substance, which is God, your all-sufficiency. From this substance you were created, in it you live and move and have your being, by it you are fed and prospered.

The spiritual substance is steadfast and immovable, enduring. It does not fluctuate with market reports. It does not decrease in "hard times" nor increase in "good times." It cannot be hoarded away to cause a deficiency in supply and a higher price. It cannot be exhausted in doles to meet the needs of privation. It is ever the same, constant, abundant, freely circulating, and available.

The spiritual substance is a living thing, not inanimate accumulation of bread that does not s isfy hunger nor water that fails to quench thirst. is living bread and living water and he that fee on God's substance shall never hunger and nev thirst. The substance is an abiding thing, not a ba deposit that can be withdrawn nor a fortune that c be lost. It is an unfailing principle that is as sure its workings as the laws of mathematics. Man can more be separated from his supply of substance th life can be separated from its source. As God p meates the universe and life permeates every cell the body, so does substance flow freely through ma free from all limit or qualification.

In the new era that is even now at its dawn shall have a spirit of prosperity. This principle the universal substance will be known and act upon, and there will be no place for lack. Supp will be more equalized. There will not be millio of bushels of wheat stored in musty warehou while people go hungry. There will be no overp duction or underconsumption or other inequalit of supply, for God's substance will be recogniz and used by all people. Men will not pile up fortu one day and lose them the next, for they will longer fear the integrity of their neighbors nor to keep their neighbor's share from him.

Is this an impractical utopia? The answer pends on you. Just as soon as you individually rec nize the omnipresent substance and put your fa in it, you can look for others around you to do same. "A little leaven leaveneth the whole lum and even one life that bears witness to the truth

ıe prosperity law will quicken the consciousness of ıe whole community.

Whenever you are and whatever your immediate eed, you can demonstrate the law. If your thoughts re confused, become still and know. Be still and now that you are one with the substance and with ıe law of its manifestation. Say with conviction:

I am strong, immovable Spirit substance.

This will open the door of your mind to an inow of substance-filled ideas. As they come, use them reely. Do not hesitate or doubt that they will bring esults. They are God's ideas given to you in answer ɔ your prayer and in order to supply your needs. 'hey are substance, intelligent, loving, eager to manfest themselves to meet your need.

God is the source of a mighty stream of subtance, and you are a tributary of that stream, a hannel of expression. Blessing the substance inreases its flow. If your money supply is low or your urse seems empty, take it in your hands and bless it. ee it filled with the living substance ready to beome manifest. As you prepare your meals bless the ood with the thought of spiritual substance. When ou dress, bless your garments and realize that you re being constantly clothed with God's substance.)o not center your thought on yourself, your inerests, your gains or losses, but realize the universal ature of substance. The more conscious you become f the presence of the living substance the more it vill manifest itself for you and the richer will be the ommon good of all.

Do not take anyone's word for it, but try the law ut for yourself. The other fellow's realization of

substance will not guarantee your supply. You m
become conscious of it for yourself. Identify your
with substance until you make it yours; it will cha
your finances, destroy your fears, stop your worr
and you will soon begin to rejoice in the ever-pres
bounty of God.

Be still and turn within to the great source.
with the eye of faith that the whole world is fil
with substance. See it falling all about you as sn
flakes of gold and silver and affirm with assuran

*Jesus Christ is now here raising me to His c
sciousness of the omnipresent, all-providing C
substance, and my prosperity is assured.*

APPRECIATION

John D. Engle, Jr.

God, I appreciate Your gift of day.
I think it quite miraculous the way
You quietly push the darkness from my lawn
And then replace it with the singing dawn.
But I appreciate also as much,
The shadow softness of Your twilight touch;
And when Your gentle darkness settles down
Like a velvet veil upon the town,
It is with greatest gratitude I greet
You and receive Your gift of sleep.
In sleep You give a pleasant foretaste of
The peace that is a product of Your love.
Sleep shows my mind what my eyes have not seen.
In sleep, no visual object comes between
My heart and what my heart knows to be true—
The comforting reality of You.

"Thou Wilt Show Thyself"

RICHARD HEWITT

With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
With the pure thou wilt show thyself pure;
And with the perverse thou wilt show thyself froward.

WHAT DO these words from the 18th Psalm tell you? Do you find them to be incomprehensible? Can you ascribe mercy, perfection, purity, and frowardness or perversity to the one God all in the same breath? Does the cardinal point of the Psalmist's words reveal itself to you—telling you what you truly are in the depths of your being?

A modern version of these age-old words tells us that "God is to us what we are to Him." Thoughtful consideration of this will show why the people and the experiences we encounter each day appear to us as they do. It tells us that our basic attitudes of consciousness cast their own peculiar light on the world of people and things, causing it to look to us precisely like our inner attitudes. The world, which is God's work of creation, returns to us whatever mercy, perfection, purity, or perversity we may have acquired along life's highway.

In order that God may reveal Himself to us in some specific form of expression, we first must believe so strongly in the fulfillment of that expression

that actually we become such fulfillment. The revela tion of the Creator is then made manifest to us a the fulfillment we seek.

More specifically, if we have developed a con sciousness of purity, this quality permeates every thing within and about us, and our view of the worl around us and the people in it is a pure view. O the other hand, if our consciousness is one of pe versity, then perversity is what we will meet at th hands of others. Another way of stating this though is that we see our world to be what it is because— deep down inside—we are what we see.

Certain exceedingly familiar words in the Lord Prayer express this truth in still another fashion "Forgive us our debts, as we also have forgiven ou debtors." By simple substitution, we derive addition confirmation of our basic thought—with our forgi ing, God will show Himself forgiving. We coul go on endlessly, substituting good, bad, or indifferen qualities, and in every case deriving the same an swer—that God is to us what we are to Him.

A thoughtful person will quickly see why a spit ful man constantly meets with spitefulness, why kindly person attracts kindness, why a prosperou man becomes more prosperous, why an ill perso often sees and experiences illness, why a happy ma finds happiness, and why a godly man finds Go everywhere.

Here is the key to perfect life expression. Thinl ing it through to its logical conclusion, we soon se that by its use we can recast our lives and our worl in new and finer molds. We next see that the proce of recasting is derived from our level of intelligenc

astly, since we alone have the final choice as to hat is rooted in our consciousness, we alone de-rmine the course the process of recasting will take.

Have you ever picked up a new book and, eager learn how the story finishes, turned to the last few ages and read the ending? Then as you read the ory, you were not disturbed by the most fearsome ings taking place, because you knew that the tale ould end in a certain way, regardless of what reatened otherwise. In fact, you knew the ending efore the beginning.

In much the same way, as we pray with full faith at a particular condition or thing be made mani-st, we are reading the finish of that specific story. ur abiding faith enables us to know with full as-rance that our story of manifestation will turn out certain way, the way we have chosen, in spite of y adverse appearance that may try to intervene.

If your choice is fine health, move in mind to the nsciousness of fine health. To the best of your ility, disregard any appearance of imperfect health d remember that you have already defined the per-ct ending. In this you know the ending before the ginning; you know the answer even as you formu-te your prayer.

"And it shall come to pass that before they call, will answer; and while they are yet speaking, I will ear." "With the healthy (in thought) Thou wilt ow Thyself healthy (in manifestation)."

This holds true for any quality we may have built to our consciousness, regardless of whether the ilding process is unwitting or deliberate. The world d the people we see around us present appearances

that agree with what we believe to be true. In th appearances God reveals Himself to us.

Can you imagine the effect on your life as y earnestly build inner convictions of Truth, hea vigor, harmony, and prosperity? One thing is c tain: it would exceed your wildest hopes.

"To the truthful and Godly Thou wilt show T self true and Godly; to the healthful and stro Thou wilt show Thyself as health and strength; the harmonious and prosperous Thou wilt show T self as harmony and prosperity."

To build these inner convictions is to use the that unlocks the door to new life and happiness you.

Light and Dark Are One

Helen Faulkner

Warm weeks of summer ripen sunlit corn
If sometimes air is cooled by fruitful rain;
Day's freshest hours must pass with early morn
That fragrance be renewed at dawn again.

So wisdom plans for every living thing
Some change of tempo, keeping growth complete;
A bird would perish that must always sing,
A deer would founder that must always eat.

Man learns to welcome dark along with light,
And when the gathering dusk obscures his sun
He knows a clearer day will follow night,
For sun and shadow, God and man are one.

"Take My Yoke"

HAROLD D. MOORE

OME YEARS AGO I attended a church service in a strange city to which I had just moved in order to find work. The pastor had selected as the t for his sermon:

"Come unto me, all ye that labor and are heavy len, and I will give you rest. Take my yoke upon u, and learn of me; for I am meek and lowly in art: and ye shall find rest unto your souls. For my ke is easy, and my burden is light."

After the service I walked back to my room—my oughts on the stirring passage that had been the eme of this sermon. There in the warm, bright vs of an autumn sun this question came to my mind, Vhy not do what this pastor suggested? Well, why t? In this new home, in the new job that I have yet find, at this time of a new beginning—why not be- n to do that which he has suggested?"

For twenty years I had been seeking earthly easures, material success, and recognition in the es of my fellow men. The quest of such goals had ft me dissatisfied, self-centered, frustrated. Why, hought, should I not heed the pastoral prompting d find the rest unto my soul that had been omised?

I did not have the least idea of even the first ep to take. A lifetime of attendance at various urches and Sunday schools had not provided any kling of specific ways to "Come unto me . . . Take

my yoke." I was not even sure just what was m
by the word *yoke.*

After entering my room, I sat down at my
and wrote out an inventory of the situation. The
ventory read something like this: God is spiri
power, my Father. He is manifested in me an
all things of the universe. I am His son, create
His image. His Divine Mind is within me; I am
day the manifestation of thoughts and actions of
yesterdays. I possess today a multitude of God-g
talents that are within me. It is my will to use t
talents to do His will.

As I studied my list I realized that the most
portant requirement in it for me was to keep
thoughts God-centered and to listen to what He
dicated was His will for me. If I could do His
with my talents I might hear Him say, "Well do

I put the list in my pocket and went out for
Sunday dinner. All through the meal I pondered
means that I could use to follow the "way" I
chosen. After eating, I bought a Sunday paper
went back to my room. In a small boxed ad in
lower corner of the front page of the paper
this notice: "Help Wanted. See Section IV."

I turned to Section IV and found another b
ad similar to the "teaser" on page one. A larg
tail store announced that on the following day
would begin hiring extra help for the Christmas
son. I tore out the ad and put it in my billfold.

Monday morning at eight o'clock I was at th
tail store. I did not fully meet their educational,
ical, and experience requirements but I was hired
way. I was to go to work at eleven o'clock every

except Thursdays and Sundays, which were to be my days off.

All through Monday, Tuesday, and Wednesday I thought about the phrase in Sunday's sermon—"Take my yoke." Still not having found a satisfactory way to do this, I went back on Thursday to talk to the pastor who had used the quotation.

I will remember two of the things he told me that day. One was that all men, regardless of race, color, creed, or circumstance, are God's sons and as such should at all times be treated by us in the same way we would treat God Himself if we were dealing with Him. The pastor took a much-worn book from the top drawer of his desk and read from it:

"No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind."

He also told me to underline in my Bible all the passages in the four Gospels that told of the things Jesus did while ministering to His fellow men. Then he reminded me that today we are Jesus' hands and that all things He willed to be done must now be done by us. This is His will for true believers; this is the "yoke." This is the "burden" that has been left for men to carry.

With this ideal to start with, I began to live as much as possible according to it. First, however, it was necessary for me to realign my understanding of my own self.

As a son of God, I knew I had to keep my physi
and mental being a fit temple for His presence. N
thought, no word, no act of mine could ever be su
as to be unacceptable to Him. I had to remain co
stantly aware of His presence and deal confiden
and lovingly with all circumstances of each day, f
with Him as a constant companion, what could the
be to fear or evade in a world He had created as
expression of good?

To be more fully aware of the tools with whi
I had to work, I took careful inventory of my ab
ties: health, an alert mind, a good education, yea
of business training, friendly interest in people,
knack for writing—to list only a few.

I developed a mental attitude of thankfuln
and appreciation for the many talents I possess
and for the daily blessings I received.

But I especially made an effort to control
thinking. All that I am today is the result of
thoughts of yesterday; I can only hope to beco
tomorrow what my thoughts of today will make m

I outlined, and still follow, a reading progr
designed to increase my knowledge and furnish
spiration to seek only the highest goals. I set as
specific periods of time for quiet meditation. I ke
ever present in my mind the truth that men I m
and work with are a part of myself and of Go
great plan for good.

I understand that because I am human I will f
to say, think, or act as I should many, many tim
but I know that each hour of each day will be an
portunity to do better.

By this analysis I have gained a better und

tanding of myself. Slowly I have progressed toward ny goal of becoming a better man, more nearly the ind of person God would have me be.

But if I am not "an island, entire of itself," I must nderstand not only myself but my relations with ny fellow men. All of this self-improvement and inerest in my own being must have some outlet, for alents not used lose their power just as surely as unsed muscles of our bodies become weak if we fail o exercise them properly.

Here again it was necessary for me first to change ny way of thinking. When the need had arisen, God ad provided me with a source of "daily bread." What could I now do to help Him fill the needs of thers?

While at work on my new job I resolved to perorm each task as God would have it done—quickly, heerfully, neatly, correctly—giving full measure, eaped up, running over. I constantly reminded myelf to treat employees, my employer, and customers s I would like to be treated myself if I were in their laces.

When approached by a beggar on the street orner, I gave not only the meal that he requested ut also a word of encouragement and an attitude of riendliness and genuine concern for his welfare.

I met my financial obligations to the church, to ny landlord, and to businesses promptly, with notes f appreciation and praise for services rendered to ne. My contacts with all people were made as warm, riendly, and pleasant as I could possibly make them. kept myself and my living quarters neat and orderly.

By doing all these things, I found, indeed, that

His "yoke" is light. Sixteen hours of each day
voted to personal discipline and courteous, frien
service to my fellow man very definitely brou
the promised rest of soul, peace of mind, satisfacti
in living, happiness, inner joy, and serenity.

But that is not all—many other blessings ha
been added to me. With no planned effort on
part, there have been promotions, greater avenues
service, new friends, and oft-repeated expressions
appreciation and thanks.

As I have grown more spiritually and menta
mature, an ever-increasing abundance of His pov
and wisdom has been made available to me for
in His service. Isaiah tells us how to carry His yo
We are "To bind up the broken-hearted, To p
claim liberty to the captives . . . To comfort all t
mourn . . . To give unto them a garland for ash
the oil of joy for mourning, the garment of pra
for the spirit of heaviness."

Here, then, is the way to find "rest unto yo
souls." The broken-hearted, discouraged, and fear
are close beside us. Have we stopped to console th
or to give them a word of interest and concern?
have we been too busy with our own affairs?

Captives, those bound in chains of wrong thi
ing and mistaken ideals, are as close to us as the m
working at the next desk or even those living in
own homes. Have we said a word, done a deed,
even shown the desire to help one of these att
freedom?

Those who mourn, those separated from lo
ones, those suffering afflictions they do not unc
stand, those suffering from the loss of material p

sessions around which they built their lives are also very near. Have we given to them a ray of hope, a desire to try again, a moment of joy, or a word of praise?

God is not far away. He is "nearer than hands and feet." He stirs within us the desire to do to others as we would have them do to us. Can we deny His presence by not heeding His promptings?

Any expression of love or concern or of interest in the needs and welfare of our fellow man—be he white, dark, rich, poor, American, European, Asian, African, sick, or well—is a manifestation of our sonship.

Thus, we can find opportunities to carry His yoke in very unexpected places, for Jesus said, "Whosoever shall receive this little child [or any person] in my name receiveth me."

ASCENT

Let me not dwell upon the erring past,
But rise with courage for the glad, new day.
Asking forgiveness, may I then hold fast
The joy of pardon that holds no dismay.

Thus shall each dawn be like a welcome gift
Unmarred by blemish of an hour now gone,
Like some sweet vista with its power to lift
The eyes to vision while the feet keep on.

A flower, with velvet petals lifted up,
Waits for the sun or rain to bless at will;
So would my spirit be a shining cup
Help up each day for God's own love to fill.

—*Ida Norton Munson*

Move a Little!

MARY L. KUPFERLE

YEARS AGO, at a time when jobs were quit scarce, a young man was seeking a way to ente the business world. Although he was intereste in Truth studies and knew the value of prayer, hi attempts to apply the principles of prayer to his ow life had not been successful. He finally voiced hi difficulties to a lifelong friend. "How am I eve going to get a job! No one seems to want my services and I don't know how to go about helping myself What can I do?"

The older man looked at his young friend search ingly and replied simply, "Start your own business You once told me of an idea you had for a business Well—move a little. Take the first step. You sai you wanted to sell electrical equipment. For that pur pose you will need some kind of an office. Get your self a room. It need not be an elaborate or expen sive one. Then prepare yourself for selling."

This was the only advice the young man received but as he walked down the street a few moment later, he found that he was stepping briskly i cadence with these thoughts: "Get yourself a room Move a little. Take the first step."

Within a few days he had secured an office, whic was small, but in a respectable location. Within a few more days he had ordered some business cards For a time the office remained quite empty, bu gradually it took the form of a progressive place o

business. Phone, desk, and chairs were added, along with files and other needed equipment. Sales began to come in as he faithfully and zealously made the rounds, described his equipment to potential customers, and handed out his business cards. Within less than a year there was a large amount of electrical equipment being handled through this office, and there was an eager clientele ready to purchase. The young man had also acquired a partner to share in his growing sales work.

Many years later this person, then a successful businessman, remarked, "It was the simple suggestion of my friend that helped me to understand there was more to co-operating with God than 'just sitting and praying.' I knew then that I had to 'move a little,' as well as pray a lot. I had to move my feet in the direction I wanted to go."

If you desire to attain some high goal, to express some talent, or to enter some purposeful activity, set your mind and heart in its direction, pray, and then "move your feet" accordingly. Do not feel that your beginning step need be one that will claim great attention. The beginning step need only be a simple way of showing the Father that you believe in His kingdom and His promises, that you believe in your divine sonship and inheritance of good.

Prepare yourself spiritually for the right move by spending some quiet time in prayer and by talking with the Father concerning the desires of your heart. Pour out to Him all your hopes, dreams, and wishes, even all the doubts and fears concerning them; then tell Him that you know He has a divine design of joyous, happy, successful living for you. Tell Him

that you will prove this by acting accordingly.

Day by day take the steps at hand. Know tha with each step and each bit of guidance receive there is steady progress toward the attainment of th good you are seeking. If at times it seems that som of your activities are unrelated to your highest dream only persist the more diligently in following throug to the best of your ability; you will then see the valu of every effort and you will see the harmonious pat tern gradually coming into manifestation.

It takes inner faith and outer application of ou faith to attain our goals and to reach the high poin of fruition in our lives, work, and affairs. We hav our portion to do, and God has His. In order to d our share we must move in the best way we can fo the moment, for God is ever moving in His best wa for our highest good. The more joyously we ente into this co-operative process, the more easily, hap pily, and successfully we will complete each step o our journey toward perfection.

One of the most beautiful of the Old Testamen stories, the story of Joseph, shows how Joseph, by co operating with God, achieved a full, rich life. You will remember that Joseph had dreams and a hig vision of the good that was to be his some day. These dreams were laughed at by others and even seeme to bring about disaster, for Joseph was first sold t the Egyptians as a slave, and later endured humilia tion and imprisonment.

The calm attitude Joseph maintained in spite o every rebuff, every injustice, and every disappoint ment is amazing! Throughout the indignities an difficulties he maintained both poise and patience

He served those about him to the best of his ability. Regardless of the manners of his accusers, he continually prayed and trusted. Regardless of the hopelessness of the situation, he continued steadfastly giving and serving in the capacities in which he was able to serve.

The patience, the service, and the faith that Joseph maintained in this portion of his life were all a part of the pattern of preparation for his later success. He himself declared, "God hath made me fruitful in the land of my affliction." He realized that a wellspring of inner wisdom, understanding, and capability had been brought into outer expression by the challenges that had confronted him.

Every day of slavery was a day of inner strengthening for Joseph in preparation for the post he was later to fill so graciously and wisely. Every day of imprisonment was an opportunity for the development of his faith and a step closer to the attainment of his good. His prayers must not have been prayers of desperation in which he asked, "How long, how long!" but prayers of quiet, steadfast thanksgiving in which he affirmed, *"Thou art now, O Lord, working in me Thy holy purpose!"*

Every day there must have been within Joseph the stirring of the heart and mind to imagine the good to come. Outwardly, in his actions, Joseph expressed these inner thoughts by doing the appointed tasks of the day and by "moving his feet" to serve all those about him in a gracious manner.

Joseph, who so patiently and faithfully met each day's challenge, was later described by Jacob in these words:

"Joseph is a fruitful bough.
A fruitful bough by a fountain;
His branches run over the wall.
The archers have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob."

Many times those who seek to follow the hig vision of the Christ life feel that they are grieve and persecuted beyond their strength to endure, spite of days and months of trying to persist in the faith. Many who hold to the high dreams implante within their hearts find themselves stumbling acro obstacles in the path and blinded by doubts and fea They seem to be unable to perceive how the cha lenges of today can have any bearing on the goc of tomorrow.

If you find yourself becoming discouraged in th way, take heart and remember the words of Jacob,

"But his bow abode in strength,
And the arms of his hands were made strong,
By the hands of the Mighty One of Jacob."

There is a divine design constantly at work each da This divine design is co-operating with you uncea ingly and inviting you to work with it to bring ha mony into your life. Nothing is meaningless or futi in your life when Divine Mind works in and throug every circumstance and every condition in your lif

If an endeavor is to become fruitful, there mu be both spiritual and physical action. In your desi to go forward you must co-operate, or "move a l tle"; you must move more of your thought in

prayer, a few more words into constructive speaking, and a few more steps into service. As you fulfill your part you permit the loving Father-Mother God to fulfill its purpose in and through your mind, body, and affairs.

Jesus Himself set us this example. He prayed often, but He moved His hands and feet in order that God could work freely and abundantly through Him. Yes, there was deep movement of mind and heart within Jesus, but there were also hundreds of simple, unpretentious outer actions performed by Him as well. He prayed first, but He did not stop there, for He then went His way to the place where He knew He would be needed.

There may have been times when Jesus felt undecided, when He needed to pray earnestly before taking any action. Perhaps there were times when He would have preferred to take a different path from the one indicated to Him by the Father, but He never hesitated to do the Father's bidding. Every day He "moved a little," for He spoke to crowds and healed the sick and lame in order that God might work through Him. Many times He simply went about "doing good."

We need to seek no farther for the step to take to achieve harmony and perfection in our lives. We need seek no pretentious way to follow, for Divine Mind is already stirring within us. Our part is simply to align heart, mind, hands, and feet with it! Our part is simply to "move a little" today in prayer; "move a little" in thought, word, and deed, and let God take care of the rest.

As we become patient we can serve where we are

regardless of our "prisons" of conditions and ci cumstances, regardless of our "enslavement" to situ tions. We then find ourselves, like Joseph, to be th "fruitful bough" in the midst of affliction. We fin ourselves supplied with abundant opportunities fo progress; we find ourselves moving easily and jo ously, beautifully and happily toward our fonde dreams.

"Move a little," and you will find yourself wit in reach of your furthest goal! "Move a little," an you will find the kingdom of heaven!

Thou Carest, Lord

Maurine Hathaway

Thou carest for us, Lord, we know.
What-e'er we do, where'er we go,
Proofs of that tender, watchful care
Are round about us everywhere.

Thy sun shines down with golden light;
Thy stars bloom in the skies at night;
Thy raindrops fall in silvery showers;
Thy diamond dew begems the flowers.

Thy love looms in the generous yield
Of garden, meadow, plain, and field;
In daily strength for daily needs;
In loving thoughts; in kindly deeds.

We've but to ask; Thou dost bestow.
Thou carest for us, Lord, we know.

Foresight

GLADYS STEVENSON

FORESIGHT IS a strong factor in determining a person's success in life. As an individual's mind becomes filled with new, expanding ideas, his foresight becomes more acute, and he knows which course to follow for further progress.

The foresight to see in an optimistic manner what will be needed later is God sight. Foresight is defined as "the act or power of foreseeing; prescience; foreknowledge; action in reference to the future; forethought." Foresight is God-given to man. Anyone may use it properly if he is willing to cultivate it.

If a man is in business, his success depends on his ability to anticipate the trend of the market. He needs to be able to buy his merchandise in the style, quantity, and quality that will be demanded by his customers. What enables him to make his choice so far in advance? It is foresight or forethought that helps him to do this.

Foresight is the ability to see the over-all picture and to discern the need of the times. Many people use their power of foresight in a limited, negative way. They see, they anticipate, and they expect the worst. They go to great lengths in planning just what they will do when disaster falls. Many plan for a rainy day but have no foresight for the bright days.

The proper use of foresight does not suggest the

waste of substance but instead suggests how it ma be used for good. The person with this foresigl will prepare for the best; he will prepare for ne ideas to inspire him and for greater results of goc to be made manifest in his life.

Many things in the world grow only by cultiv tion. We may have all our plans made for great and better things, but these plans which are like seed, will wither and die if they lack cultivation.

God in His foresight has planned all things fo us. He has given us foresight to bring that perfe plan into actuality. It is God sight or foresight each of us, then, that brings forth the right ide that are meant for us. Through the God sight in we foresee just what is necessary for success in ou activities.

To see is to understand. Foresight is to see b forehand the Truth that will bring forth the idea ways, and means needed to make a richer ar better way of life for us.

A man I know had the foresight and wisdom make it his business to become acquainted with th work of the men above him. When opportuniti for other jobs arose, he was always equipped to fi the vacancies. By this means he gradually rose fro a clerical position with a meager salary to the pres dency of a bank.

So it is with every individual who knows in a vance just what ideas should be used. He obtains th foreknowledge by praying, meditating, and digestir principles of Truth. In his superconscious mind I is fully equipped with all knowledge of Divi Mind; he only needs to make it his business co

ciously to know what the Divine Mind within him already knows. To do this he must begin to think deas of Truth, and as he does so he finds the authenticity of these ideas revealed by Divine Mind. Thus, he reaches agreement in consciousness with he nature, knowledge, and purpose of Divine Mind.

Here is the unity of Spirit, mind, and body. When one reaches this place of union, though it is but for a moment, he sees and knows as God sees and knows. He knows what is needed in the next step toward power and dominion, for the very thoughts he thinks and the words he speaks are of God. As a result of His inner silent communion, Jesus said, "The word which ye hear is not mine, but the Father's."

We, too, can reach this place in consciousness and say, "The word which ye hear is not mine, but the Father's." As we reach the place where our foresight is perfected, all that we see and do through he coming day is well planned. God's perfect plan s revealed and through application is made manifest in our daily lives.

PRAYER FOR PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Veiled Figures

HELEN DOUGLAS FLIGH

The days are ever divine . . . They come and go like muffled and veiled figures . . . but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.

THESE LINES BY Ralph Waldo Emerson first c fered me their challenge when I was a stude in school. At that time I refuted their thoug and attributed the impression they made on me to t beautiful figure of speech in which they are writte But now scarcely a day passes that I do not mo worthily evaluate their meaning. Ever more darin I accept their summons to take them at their fa value and prove that the days are indeed each divi

A day is so much with us that we hardly ever st to contemplate its excellence. With its gift of equ length the day comes to everyone alike: the rich, t poor; the sick, the well; the happy, the unhappy. T days neither shrink nor expand. No person has minute less in order that another may have a min more.

A day does not loudly proclaim that it holds wi in its hours rare and beautiful riches. Yet a day resplendent with the miracle of the cosmos, for i an integral part of God's creation. Even in this of breath-taking scientific achievement who but G can make a day?

Our fundamental beliefs have been establish because of experiences that have come many ti

o the human race. The coming and going of the days since time began is foundation enough for faith in the unfathomable power, wisdom, and love of God. Approximately every twenty-four hours since he beginning of time, the earth has turned on its axis and a new day has dawned. Like muffled and veiled figures the days come and go, again and again, silently offering to everyone their unparalleled gifts.

Appearances as distinguished from spiritual reality occasionally muffle and veil our days. On the surface a day may seem just a period of time in which o repeat a meaningless routine. We often feel buf-eted on every side by seemingly impregnable nega-ive conditions: a body racked with pain and disease, eelings of lack or poverty, feelings of loneliness or nharmony, or an apathetic acceptance of a purpose ess existence. These conditions have a way of ap-pearing so real, so near, and so enduring that too often we allow them to veil the spiritual unfolding of our eternal Christlike self. Too often we al-ow them to muffle the call to "Awake, thou that leepest . . . and Christ shall shine upon thee."

To understand the gifts brought by the days, turn o the life and teachings of Jesus, the One who un-ompromisingly exemplified their worth. He made he days in which He lived stand out in warm and lowing colors, a lasting inspiration for mankind. esus used to the full the gifts that each day brought. And Jesus gave to us the simple method by which He ccomplished His mission: "We must work the vorks of him that sent me, while it is day."

What were the works of the Father that were to e accomplished while it was day? What are the

works that we must accomplish if we would utili
well the opportunities that the days bring to u
Through unveiling and unmuffling each of the ide
that came to Him and through acting on the inspi
tion of these ideas, Jesus worked "the works" of H
that sent Him. Ideas are born of and flow out fro
God alone. The thinking that He did concerning t
ideas that came to Him was the "work" of Jesu
The thinking that we do concerning the ideas th
come to us is our work.

In the Garden of Eden evil made no claim of ha
ing created anything. God had called the attenti
of the occupants in the Garden to the result of H
ideas—"behold, it was very good." God had a
monished Adam and Eve not to dilute His pure ide
with the knowledge of both good and evil. But
false witnessing, evil distorted this idea. "Hath G
said, Ye shall not eat of any tree of the garden
evil subtly inquired. "And the woman said . . .
the fruit of the tree which is in the midst of t
garden, God hath said, Ye shall not eat of it, neith
shall ye touch it, lest ye die. And the serpent sa
. . . ye shall not surely die: for God doth know th
in the day ye eat thereof, then your eyes shall
opened, and ye shall . . . [know] good and evil."

Jesus said, "To this end am I come . . . that
should bear witness unto the truth." Jesus did n
eat of the fruit of the tree of knowledge of bo
good and evil. He bore unfailing witness to the d
vine origin of the ideas that He "worked." In th
wilderness of mortal mind's temptations, when ev
sought to dislodge God's "very good" work of pe
fect ideas, Jesus resolutely retained His faith in H

nnate understanding, refusing to bear witness to alsity. Jesus was able always to discern the infinitude f God's work. The manifestation of enough food rom a little boy's lunch of five barley loaves and wo small fishes to feed more than five thousand eople was not what Jesus designated as being "the vorks of him that sent me." "What must we do, hat we may work the works of God?" asked those vho were eager to perform such miracles. "This is he work of God, that ye believe on him whom he ath sent," Jesus told them. The birth of the per-ect Christ idea and the sending of this idea to man n the form of Jesus was the work of the Father. Be-ief in this idea in its perfection, undiluted by human loubt and fear, is the work of each one of us.

Jesus bore unvacillating witness to God's work—o the omnipotent, omniscient, omnipresent availabil-ty of God's pure ideas. He proved their wide range f activity and showed them to be forever depend-ble. We, too, can prove God's ideas in our own lives. Someday, we believe, we shall have a life of happi-ess, without vexing problems and free from nega-ive experiences. And eventually this lovely state of ffairs shall be ours. But why not express this riumphant life today? Each day brings with it the ossibility and the opportunity to prove that we are piritual beings, "rich in faith and heirs of the king-lom which he promised to them that love him."

The days bring opportunity to prove that God's deas never lose their power, that He is never sepa-ated from them. "For I, Jehovah, change not." esus proved that the human mind's misuse of God's ure exalted ideas is not the finality of these ideas.

He showed us the great difference between man' mingled belief in sickness, lack, inharmony, and be lief in the good of the Father's kingdom. Througl steadfast bearing witness to the Truth of man's imag and likeness of the Father, Jesus turned lack int plenty. Withered, palsied, leprous flesh becam healthy. Warped, tortured brains were calmed Jesus proved that God's ideas when man does no weaken them are infinite in scope, in good, in love in availability. God's ideas are of Himself—perfect whole, and powerful to bring forth into perfect ex pression the good.

Each day brings to us the gift of life, the oppor tunity to be active in life and not merely an onlooker James wrote, "Be ye doers of the word, and not hear ers only." Jesus Himself "went about doing good." To help us attain true realization of our onenes with the Father, Jesus advised action for us, also He knew the power of doing, of performing, as wel as of "being." He set in motion the expression o faith and love. "This do, and thou shalt live."

Man has always needed and continues to nee the fresh inspiration of unveiled and unmuffled idea direct from the Mind that is God. Man needs de termination to expand the boundaries of his spiritua vision in settling life's discords. In times such as thes when world destruction is a threat and when un inspired intellects appear to be bent on destroyin belief in the eternality of man, the days call for un flinching hearts and minds.

In the individual's response to the day's chal lenges lies the meaning of a day to him. The schedul of those who contribute most to the world's progres

may not be inflexible either in the amount of working hours or their leisure time, but they include only those activities that contribute to a definite goal. Persons in all walks of life who are conscious of each day's importance go forward from hour to hour strong in faith in the good.

The day-by-day ministry of Jesus is an enduring inspiration to mankind to forego indulgence in mortal mind's thinking. Let each make his goal the attainment of the kingdom of God, wherein is true peace, harmony, health, and prosperity. Each day brings with it the challenge to believe in good, to believe in the kingdom of heaven as Jesus taught us to do, and to practice His teachings.

Continually, the Christ idea seeks entrance into the minds of all living things, each on its respective plane of understanding. "*There is* no speech nor language where [the glory of God] . . . is not heard." In all places and spheres of activity God's ideas are capable of stilling the lies of evil's strident claims. God's ideas hold from their inception the omnipotence of their Creator. They infold within themselves the power of their own fulfillment.

To "think God's thoughts after Him," unsullied by doubt and fear and anxiety, is to "bear witness unto the truth." It is to "work the works of him that sent me." To unveil and unmuffle the days as Jesus did is to be able to say as He did, "My Father worketh even until now, and I work."

All authority hath been given unto me in heaven and on earth.—JESUS

A Living Witness

NENA L. HART

JESUS TOLD Pilate, "To this end have I been born and to this end am I come into the world, that I should bear witness unto the truth." The truth of God's will for man had long been misunderstood, even though ancient prophets, priests, and kings had proclaimed that God willed only good for man. Still, their witness had not been enough. Men had been slow and unwilling to believe. Believing in a power of good and another power of evil, they had continued to go along in the same old way and they had continued to reap the results of their divided belief.

A living witness was needed to supplant the testimony of the prophets, priests, and kings, and God filled that need. He sent Jesus to proclaim and to underwrite with His own life, words, and deeds the validity of God's will. To be awakened from their long lethargy and blindness, men had to have a person they could hear, see, and feel. Before they could believe, divinity had to be made real to them by becoming flesh. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled . . . that which we have seen and heard declare we unto you also, that ye also may have fellowship with us." Jesus perfectly fulfilled the divine commission "to bear witness unto Truth," and He still lives to fulfill it.

Here it might be well for us honestly to ask ourselves: "Are we, too, bearing witness to the Truth to which Jesus bore witness?" To properly answer this question we must first understand what to bear witness means, and then we must know what this Truth is to which we are to bear witness.

Webster says *bear* means, among other things, "to support and move; carry. . . . To bring forth; produce; yield. . . . To render/or give; as, to *bear* testimony." He says *witness* means "attestation of a fact or an event; testimony. . . . One who beholds, or otherwise has personal knowledge of, anything." In abbreviating this, we might say that to bear witness means to support and to produce testimony concerning a fact about which we have personal knowledge.

Then what is this divine Truth about which we are to have personal knowledge? Here again we have only to look to Jesus. He said, "He that hath seen me hath seen the Father." By the very life Jesus lived He proved what this Truth is for all time. He healed all manner of disease of the body and mind. He opened the eyes of the blind and caused the dumb to speak; He straightened crooked limbs. He quieted the fierce winds and waves. By telling the fishermen to cast on the right side, He taught men how to tap God's material riches. He fed thousands. He inspired men to do good, and He brought peace to their hearts by showing them the true way of life, a way of love and good will. We have only to read the words of Jesus with understanding, and to faithfully study His life to know what this Truth is. "I came that they may have life, and may have *it* abun-

dantly." "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full."

The Truth is that God is the only presence and power, almighty, everywhere present, all-knowing. The Truth is that God is complete good, which is completely active. The Truth is that even though He is all-encompassing law and unchanging Principle, God is also a loving, individual, tender Father who hears every cry and who is able to fulfill every need. The Truth is that we are all sons of the living God; we are meant to be in full, conscious possession of our divine inheritance of life, love, wisdom, and joy.

Any belief that denies any part of this Truth is false witness. The Bible states, "Neither shalt thou bear false witness against thy neighbor." We can amplify this to say, "Neither shalt thou bear false witness against thy God or against thyself." If we believe that God is a faraway, unpredictable Being who is hard to reach, then we are bearing false witness. If we believe God's will for us in any way includes frustration or failure, or if we believe that sickness and lack are real and we must be subject to these things whether we like them or not, we are bearing false witness. If we believe that we are inferior, unloving, inadequate persons, we are bearing false witness. If we believe any of these untruths, then we are not yet bearing living witness to the One of whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

We now know God as Divine Mind, the essence of all good. Man, created in God's image and like-

ness, is made to be the manifest expression of that goodness in every department of his being.

We are to bear witness to Truth not only in tongue but in deed. We are to give Truth not only the assent of the logical, reasoning mind but the agreement of the emotional nature and physical being also. As Webster says, we are to be "one who beholds, or otherwise has personal knowledge of——" We are personally and consciously to bear witness to Truth by becoming a living part of Truth, by letting it be expressed through our minds, our reactions, our intentions, and our deeds.

Instead of remaining one with Divine Mind and beholding and expressing only the one goodness, man has borne false witness to the Truth by adhering to those things that are exactly opposite to that which God intends for man. By his wrong thinking he has borne witness to sickness, weakness, failure, lack. The negative conditions to which he has borne witness have reproduced themselves in his life.

From our Truth study we have learned that facts springing from outer conditions are impermanent, changing. Facts in the outer world may come and go, but Truth never changes. Sometimes outer facts that seem very real at the moment may not be true of ourselves and God at all. Only God is real. Only God is true. And God expresses Himself through us, His channels. We should not bear witness to any fact that does not agree with this. We need not actively resist or fight disagreeable conditions, nor should we seek to escape from them. We need only to give the substance of our attention, belief, and desire to the quickening Truth within. This Truth

is ever seeking to have our full co-operation in orde that it may be expressed through us in living ways.

By the very nature of our minds we cannot bea witness to two truths concurrently. If we are sick we are to bear witness only to the health and whole ness that we know to be almighty in the midst of us for we cannot at the same time bear witness to healt and to the appearance of illness or disease also. If w are fearful and afraid, we are to bear witness to th strength and soundness of mind and body that ar ours through Christ. If we are suffering apparen lack, we are not to bear witness to emptiness but t the fullness God intends for us. If we are lonely w are to bear witness to the Father's love which find expression through us as we show love to others.

We must also remember to bear witness to Trut in others and not to the untruths they may be mo mentarily expressing. As much as we are able, w are to behold only goodness in others. We are to bea witness only to the highest they themselves woul like to express. Everyone wants to be better than h is. Why, then, should the habits in our neighbor tha annoy or frustrate us cause us to bear false witnes against him.

We are to bear true witness by beholding good ness only with our eyes and by hearing only good ness with our ears. We are to believe with all ou hearts in goodness and we are to let our every ex pectation be one of goodness. We are to serve good ness with all our faculties, mental, physical and spir itual. It is only in this way that we can make our selves a vital part of the living Truth.

All men are not yet bearing witness to Truth

hough some day they shall. "There is no God else esides me, a just God and a Saviour; there is none esides me. Look unto me, and be ye saved, all the nds of the earth; for I am God, and there is none lse. By myself have I sworn, the word is gone forth rom my mouth *in* righteousness, and shall not reurn, that unto me every knee shall bow, every tongue hall swear."

Each person can start for himself to express Truth ight where he stands, in ways that will bless him. t is not hard to do this, for God does not expect nore of us than we are capable of giving. Daily, in ittle ways, we can start bearing witness to the Son f God, who lives in us. We do not need to make rand professions of faith. We have but to take the teps that present themselves to us day by day and valk in them unafraid, unfalteringly. We can do this ecause we have our Father's loving strength and ielp to depend on.

We never walk alone. We not only have our 'ather and His Christ to companion us; we have the oving help and prayers of those whom we do not yet now, but who walk the same road. When we are rying to be living witnesses to God's goodness we ind we have many friends. We find that all over the vorld persons are working together in the unity of he Spirit.

To bear witness to Truth is our greatest opportunity and our greatest privilege and it will coninue to bring us increasing joy.

Man . . . is the image and glory of God.—PAUL

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I understand the Truth about God and man and I use my understanding in all that I do.

Prosperity: My understanding of Truth helps me to claim the abundant supply that God is giving to me now.

Healing: My understanding of Truth is quickened, and my mind and body respond with perfect health.

INSTRUCTIONS—"With all thy getting get understanding," wrote the sage of Proverbs. We may have an intellectual comprehension of many facts but only an understanding of Truth promises freedom from negative conditions and freedom to express life in fulness. What is Truth? Truth is that God is the one life, one intelligence, one substance, everywhere present, all-knowing and all-powerful. And man is God's son and ever one with Him.

Spiritual understanding is one of the attributes of our Christ or spiritual nature and is developed by study and earnest prayer. As we declare our understanding of Truth the invisible realm of spiritual reality is gradually revealed to us and we behold ourselves and our affairs as expressions of the mighty life of God.

Primal causes are complete, finished, absolute. ıll that man manifests has its origin in a cause that 'e name Divine Mind, Spirit, God. This being true ı logic and intuition, it is not a difficult matter to rrive at the conclusion that the manifestation proves ıe character of the cause. In dealing with the facules of man, the relation between them and the one Iind should not be lost sight of. There is but one Iind, and that Mind cannot be separated or divided, ecause, like the principle of mathematics, it is inivisible. All that we can say of the one Mind is ıat it is absolute and that all its manifestations are ı essence like itself. This brings us to the true estiıate of man, and when we speak of spiritual man, r Christ man, or the son of God, we refer to this riginal expression of Divine Mind.

There is a knowing quality in Divine Mind. God : supreme knowing. That in man which comprehends is understanding; it knows and compares in 'isdom. Its comparisons are not made in the realm f form, but in the realm of ideas. It knows how) accomplish things. We may know without exerience. The human family has learned by hard nocks that experience is a severe schoolmaster. All ıe bitter lessons that come through blundering ;norance can be evaded when men declare their ivine understanding and in it follow the divine uidance.

Affirm in faith:

I understand the Truth about God and man nd I use my understanding in all that I do.

It is well said that the mind is the crucible which the ideal is transmuted into the real. Th process of transformation is the spiritual chemist we must learn before we are ready to work intel gently in the great laboratory of the Father's su stance. There is no lack of material in this great la oratory to form what we will.

One who knows Principle has a certain inner s curity given him by the understanding of God-Min Our affirmations are for the purpose of establishi in our consciousness a broad understanding of t principles on which all life and existence depend.

In order to demonstrate Principle we must ke establishing ourselves in certain statements of t law. The more often you present to your mind proposition that is logical and true the stronger th inner feeling of security becomes to you. The mi of man is built on Truth, and the clearer your und standing of Truth is the more substantial your mi becomes. There is a definite and intimate relation b tween what we call Truth and this universal su stance of Being. When the one Mind is called in action in your mind by your thinking about it, it la hold of the substance by the law of attraction sympathy of thought. Thus the more you know abo God the more successful you will be in handling yo body and all your affairs. If you know how to ta hold of the universal substance and mold it to yo uses, you will be prosperous. Affirm:

My understanding of Truth helps me to cla the abundant supply that God is giving to me no

It is the concentration of the mind on Spirit that eveals the truth about the many situations that meet s in our daily contacts. If we count health and disase as equal, the "thought stuff" of our minds will nimate them with like potency. We shall find ourelves believing that disease is just as real and far nore catching than health.

Yet a moment's analysis of the relation between isease and health shows that health is the real, the God-given condition, and disease the unreal, the bnormal, from which we are all seeking to escape. 'ruth not only shows the reality at the core of all nings; it also shows that we shall never escape from ne unreal so long as we allow our mental processes o clothe it with "thought stuff."

The Son of man is that in us which discerns the ifference between Truth and error. When we get nis understanding, we are in a position to free our oul from sin and our body from disease, which is ne effect of sin. Sin is the result of desire manifestng itself in erroneous ways and may be compared to he errors of the child working a problem in mathenatics. When the error is discovered and there is a villingness to correct it, under the law of forgiveess man erases it as easily as the child rubs out the alse figures in his exercise. Thus in spiritual understanding, the I AM of man forgives or "gives" Truth for" error; the mind is set in order and the body ealed. Confidently affirm:

My understanding of Truth is quickened, and ny mind and body respond with perfect health.

Affirmations and Denials

IN THE BEGINNING of their quest for Truth, m students are somewhat disturbed by the use affirmations. So accustomed have we all been judging solely by appearances that to make a positi affirmation to the contrary seems like trying to ceive ourselves with false statements.

Well do I remember the first affirmation I tri to use—no, rather I tried not to say it. My body w so sick that no hope had been held out for a f recovery, although I had been told that I might able to live an indefinite period if I would accept c tain limitations and be governed thereby. Howev I did not have enough income to live the life of invalid. A long illness had exhausted my savir and I was at that moment living on borrowed mon Not only was I alone and among strangers, but seemed that God had forgotten me, and so I h ceased to pray.

That was my unhappy state when one morni another patient in the sanitarium handed me a co of *Weekly Unity.* As I listlessly turned its pages eyes fell on these words: *"I am filled with joy a gladness. I am alive with the life of God. The he ing, cleansing, vitalizing power of the Spirit n flows through me, and I am perfectly whole."*

Some teacher once said, "Never take an affirm tion until the affirmation takes you." That is j what happened that morning! It was not necessary make any attempt to memorize those words, for

irmly did they fasten themselves on my mind that could not forget them. Like some snatch of song hat keeps singing in the mind, this positive statenent of Truth kept going through my mind day and ight. Nor did I like it either!

It was so ridiculous to keep repeating, *"I am illed with joy and gladness!"* Alive—why, it was a reat effort to reach out and pick up my watch to see he time! And as for being perfectly whole, I knew here was something wrong with my heart even if the octors had not told me! So at first as the words coninued to go through my mind, I was provoked and ried my best to forget them, but when I saw that I ould not, I actually caught myself smiling a queer ort of smile one day, and instead of resisting the vords I began to wish that they *were* true. Then ame a night when it seemed that I must be about o pass out of the body. I did not call the doctor, but clung to the affirmation as a drowning man would ling to a lifeline. Oh, how I tried to believe the vords—and then I began to pray. I begged God to eal me. I did not know that the very words of the ffirmation were a prayer. However, when we pray, it s not the words that we utter but the fact that we call hat is important. So "in my distress I called upon he LORD, and cried unto my God: he heard my oice" and "he brought me forth also into a large lace."

That was my first experience with affirmations nore than twenty-five years ago and the beginning f my search for Truth; and while I have made use f many affirmations since then, I must admit that have often been a bit confused and not always sure

it was right even to try to deceive myself with fal
statements.

One day as I was trying to ease my conscien
I found myself thinking like this: Suppose I want
to become a painter of landscapes. Would I go dov
into the basement and look at the ash cans and t
furnace while trying to paint a beautiful outdo
scene? The fact that I had never painted a landsca
and did not know how to make a perfect pictu
would only be an argument in favor of the necess
of having a perfect model to look at while learnir
An experienced landscape artist might be able
paint a beautiful picture while sitting amid rubbis
because he has an inner vision of beauty that t
beginner does not have. Therefore, the less a stude
knows about any phase of art the more importa
it is that he should have a perfect model at whi
to look. And whether it is a landscape he would pa
or a beautiful woman he would fashion from marb
he must ever keep before his mind's eye the perf
thing he desires to make.

From that moment on during those early days
my study of Truth, I looked on each affirmation a
model of that which I wanted to see manifested
my body and affairs. This relieved the mental co
fusion, the guilty feeling that I was merely deceivi
myself.

Gradually as I progressed there came the reali
tion that the evidence of the outer senses was fa
and that the affirmations were a statement of
truth. This was not easy to learn, nor did I grasp
truth until I had had many helpful illustrations.

There are persons who will believe only w

they can see and hear or feel and touch and smell. To such persons a lily bulb is a dry, dead thing; however, with your understanding, you see beyond the appearance to the beautiful life within even though the bulb appears withered and dead. But how about your fellow human beings? Can you behold the Christ in them? It is amusing now to recall how sacrilegious I felt the first time I said, "I am God's perfect child." My mortal mind had never heard anything like that! And so I thought I was "a worm of the dust," even though I had read in the Bible, "And God created man in his own image." If God could not be God if He were less than perfect, then man created in His image and likeness would have to be perfect also. Therefore, to say, "I am God's perfect child," is no misstatement. Of course I was to learn that the "perfect child" is not the outside John or Mary Doe.

As it began to dawn on me that the things of Spirit are the real and eternal, that only spiritual things are like God, "the same yesterday and to-day, *yea* and for ever," I saw that the things present to the outer senses, while seemingly very real, are actually fleeting and temporal. Then as I began to understand that the things of Spirit are not perceived by means of the physical senses but through an inner knowing, I began to see that the purpose of denials and affirmations was to help brush away the false belief I had gained and to present in its place the true and the perfect.

When I reached that point I suddenly realized that denials and affirmations were nothing new to me, for I had been using them for years in my teach-

ing of little children. Whenever a child had sai for instance, "Mary has went home," immediatel I had repeated the correct form and made oppo tunities for the child to hear and to say, "Mary ha gone home." With small children denials played n part and nothing would have been gained by forcin the child to hear me say, "Don't say 'Mary has wer home,' but say, 'Mary has gone home.' " So we use only the correct and perfect form.

When an older pupil wrote on his paper or c the blackboard, "Mary has went home," that calle for a denial; something had to be erased before th correct locution could be set down. However whe the erasure was made no emphasis was placed on th incorrect form, and the child who had had the wron form was given chances to speak and write the co rect one.

So it was in school with the multiplication tabl Whenever a child wrote 3 times 3 is 10 on his pape it was necessary to deny by erasing before the corre 9 could be put down, and the child soon learned th the erasing must be done ever so lightly and th when he did put the 9 in its place, he must make a bit heavier and bolder than he would have dor if the mistake had not been made. Does not this i lustrate the right use of denials and affirmations? you work too hard and "rub too vigorously" whe making denials you will make matters worse, b after believing and saying the false it is certain necessary to be very emphatic when repeating th true affirmation.

Every schoolteacher of course keeps putting th emphasis on the truth of the multiplication tab

nd gives every boy and girl countless opportunities o hear the truth as well as to prove the statements y means of sticks and toys, and then there comes he moment when the child understands. This real nderstanding may come in a flash, outside the choolroom or in. Due to a good memory, a child nay be able to repeat every table and put the correct umber in its place in the little problems given him or practice, but the combinations may be nothing nore than mere words until the day when he goes to he zoo perhaps and sees the monkeys. There are hree monkeys in one cage, three more monkeys in he next cage and three more in another cage, and in flash he understands that 3 times 3 makes 9! We all vent through that same stage in the primary school; nd must learn to grasp Truth, however more pro- ound it may be, by that same inner knowing. Teach- rs can help us only so far; there must come the noment when we can say, "I see! I know! I under- tand!" Nobody can do that for us, but each affirma- ion we repeat is the perfect Truth that we want to nderstand and serves the same purpose as did those 'threes" and "fours" and "fives" which we repeated o very many times before we really "caught on" to he meaning.

Learning the multiplication table means for the hild the daily use of "affirmations," the memorizing of many new and true statements, and no child be- ieves what he says at the beginning either. He simply annot. He doesn't understand, but gradually as he epeats the truth and is compelled to try to prove it, he understanding comes.

If any child should say, "I don't believe it!" when

the teacher for the first time tells him that 2 times is 4—and any child could say just that—you know would not make a particle of difference to the multiplication table! Yet here we are today, much wise than when we were six years old, we think; but when we read or hear a statement of a Truth that is beyond our comprehension at the moment, we unhesitatingly say, "I don't believe it!" The mere thought of repeating something that is contrary to what we have believed to be true puts us in a state of mental confusion.

Yes, what I tell the child may be all Greek to him, but he does not question the truth of it just because he cannot understand it, but rather will he be thrilled at the mere mention of something new. Any teacher who has ever stood before a class of young children and said, "Today we will have something new," can well remember the delight of those youngsters. We too were children once, every one of us and have we not been told in the Book, "Except ye turn, and become as little children," we shall not learn much about the kingdom of heaven. Therefore instead of being afraid of affirmations would it not be a good idea to be like a child and to use each one as a model or else to look upon it as a part of a "new and higher multiplication table?"

—GRACE A. THOMPSON

You cannot get close to God without emanating from your nature the God personality—W. JOHN MURRAY

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 4, 1957

UNITY SUBJECT—*The Healing Power of Love.*

NTERNATIONAL SUBJECT—*Ruth: The Foreigner in the Midst.*—Ruth 2:8-13; 4:13, 17.

8. Then said Boaz unto Ruth, Hearest thou not, my ughter? Go not to glean in another field, neither pass om hence, but abide here fast by my maidens.

9. Let thine eyes be on the field that they do reap, and thou after them: have I not charged the young men at they shall not touch thee? and when thou art athirst, go ito the vessels, and drink of that which the young men ve drawn.

10. Then she fell on her face, and bowed herself to e ground, and said unto him, Why have I found favor thy sight, that thou shouldest take knowledge of men, eing I am a foreigner?

11. And Boaz answered and said unto her, It hath fully en showed me, all that thou hast done unto thy mother-law since the death of thy husband; and how thou hast ft thy father and thy mother, and the land of thy nativity, d art come unto a people that thou knewest not heretore.

12. Jehovah recompense thy work, and a full reward given thee of Jehovah the God of Israel, under whose ings thou art come to take refuge.

13. Then she said, Let me find favor in thy sight, my

lord; for that thou hast comforted me, and for that th
hast spoken kindly unto thy handmaid, though I be n
as one of thy handmaidens.

13. So Boaz took Ruth, and she became his wife; a
he went in unto her, and Jehovah gave her conception, a
she bare a son.

17. And the women her neighbors gave it a name, sa
ing, There is a son born to Naomi; and they called h
name Obed: he is the father of Jesse, the father of Davi

GOLDEN TEXT—*The stranger that sojourne*
with you shall be unto you as the home-born amon
you, and thou shalt love him as thyself.—Lev. 19:3

SILENT PRAYER—*Divine love now active in m*
touches with living power every experience th
comes to me.

The scene of our lesson today is laid in a
ancient period, the time immediately following th
conquest of Canaan. While the book of Ruth ma
contain some historical material, its main object
to emphasize the fact that it is the individual, not th
nationality, that counts. Its spiritual interpretatio
is rich indeed. Two soul qualities are considered
the lesson. Naomi represents the soul that in th
face of apparent lack experiences hardship as the r
sult of turning to the resources of sense rather tha
to God. Ruth is a symbol of the love of the natur
soul for the things of God. Ruth was a Moabites
but she was not attached to externals. She left h
country and people to identify herself with those
her mother-in-law. She even renounced her faith
favor of that of her adopted home. She began
Moab to obey the Ten Commandments by honorin
her mother-in-law, whom she would not allow

ake the long journey back to Bethlehem-judah one. Self-forgetfulness and disinterested devotion e high aspects of the spiritually developing soul.

When youthful freshness (Orpah) is gone, the ul expects love to follow. But the love of the ıtural soul for God and the things of Spirit (Ruth) not dependent on mere physical youth and beauty. has a deeper experience of beauty, namely the auty that springs from loyalty and devotion.

"And Ruth said, Entreat me not to leave thee, ıd to return from following after thee; for whither ou goest, I will go; and where thou lodgest, I will dge; thy people shall be my people, and thy God y God."

The soul attributes of faith and courage reach eir hardiest growth in the atmosphere of love. He whom the love of God and the things of God is ell developed comes sooner or later to the abiding ace of substance. He may have allowed his ex-riences to embitter him to such a degree that he nnot possess himself of substance immediately. aomi asked her old neighbors to call her Mara, be-use she felt that her lot in life had been unusually tter. The untutored soul looks to God as the author all that comes upon it, evil as well as good, and aomi did not consider that she had departed from od in going to live in a heathen country but that od had dealt harshly with her.

Even when it is weighed down by the conviction at it is under a judgment of God, the courageous ul nevertheless goes forward to find Him. The love the natural soul for God will not allow it to rest rmanently in the realm of sense.

Naomi has a wealthy kinsman whose name Boaz, and when Ruth goes to glean in his field Bo shows an interest in her. Naomi goes to great lengt to encourage the acquaintance, which ripens in love. The result is the marriage of the two, signif ing a closer union between the awakening spiritu sense (Ruth) and the consciousness that abides the spiritual (Boaz).

By following our highest impulse, as Ruth d we come to know peace, happiness, and such an e richment of the spiritual consciousness that seeds a planted which ripen into the Christ realization. T birth of Obed, the son of Ruth and Boaz, symboliz this.

The birth of a baby, then as now, was a matt of general interest, but it is significant that the ch in this case was named by the neighbors of Naor "There is a son born to Naomi; and they called l name Obed." This name means "working, makir serving, worshiping," and metaphysically it signif the presence in the spiritual consciousness of man an active thought pertaining to service and worsh Since they that worship God must worship Him spirit and Truth, and since God is mind, they th worship must do so through the mind, or with th thoughts. They worship by learning to think accordance with Truth and by living up to th thoughts in daily action. In its highest aspect mi is synonymous with Spirit.

QUESTIONS

1. What soul qualities are represented in this lesson
2. Why does not love cease when youth and beaut are gone?

3. Why did Naomi wish to change her name upon her return to Bethlehem?
4. How can we come to know full peace, happiness, and enrichment of spiritual consciousness?

****

Lesson 6, August 11, 1957

UNITY SUBJECT—*Answered Prayer.*

NTERNATIONAL SUBJECT—*Hannah: Keeping Faith with God.*—I Sam. 1:9-11, 20-28.

9. So Hannah rose up after they had eaten in Shiloh, nd after they had drunk. Now Eli the priest was sitting up-n his seat by the door-post of the temple of Jehovah.

10. And she was in bitterness of soul, and prayed unto ehovah, and wept sore.

11. And she vowed a vow, and said, O Jehovah of osts, if thou wilt indeed look on the affliction of thy hand-naid, and remember me, and not forget thy handmaid, but ilt give unto thy handmaid a man-child, then I will give im unto Jehovah all the days of his life, and there shall o razor come upon his head.

20. And it came to pass, when the time was come bout, that Hannah conceived, and bare a son; and she alled his name Samuel, *saying,* Because I have asked him f Jehovah.

21. And the man Elkanah, and all his house, went up o offer unto Jehovah the yearly sacrifice, and his vow.

22. But Hannah went not up; for she said unto her usband, *I will not go up* until the child be weaned; and hen I will bring him, that he may appear before Jehovah, nd there abide for ever.

23. And Elkanah her husband said unto her, Do what eemeth thee good; tarry until thou have weaned him; only ehovah establish his word. So the woman tarried and gave er son suck, until she weaned him.

24. And when she had weaned him, she took him up

with her, with three bullocks, and one ephah of meal, an
a bottle of wine, and brought him unto the house of Jehova
in Shiloh: and the child was young.

25. And they slew the bullock, and brought the chil
to Eli.

26. And she said, Oh, my lord, as thy soul liveth, m
lord, I am the woman that stood by thee here, praying unt
Jehovah.

27. For this child I prayed; and Jehovah hath give
me my petition which I asked of him:

28. Therefore also I have granted him to Jehovah; a
long as he liveth he is granted to Jehovah. And he wo
shipped Jehovah there.

GOLDEN TEXT—

I will pay thee my vows,
Which my lips uttered,
And my mouth spake, when I was in distress
—Psalms 66:13, 14.

SILENT PRAYER—*I life up my soul to envision th Truth of God.*

The question is sometimes raised by Truth st dents whether prayer should be made for specif ends or should be of a general nature only, leavin the working out of the petitioner's good to God. Th birth of Samuel is an example of a specific answ to a specific prayer. Hannah desired a son, praye for a son, and made a certain covenant with Jehova as a pledge of her willingness to give as she shoul receive. She thus fulfilled all the conditions of tru prayer, and failure to realize her desire would ha been more remarkable than the fulfillment describe in this lesson. Since God is faithful, those who fait fully obey the divine law receive without fail the r ward of their union with Him through faith.

Children are typical of innocent, sincere thoughts, d the soul that is in favor with God abounds in h innocence and sincerity. Hannah represents the ul established in divine grace and favor because its high aspirations and earnest prayer.

Hannah's rival Peninnah taunted her with her ldless condition. Peninnah represents the soul that lifted up in individual consciousness and unified h the understanding that man's inheritance is from d. Such a union is fruitful of good thoughts and as.

Elkanah represents the understanding by man t he is from God, that his inheritance is from God, t God possesses all, that all that the Father has nan's, and that it is not to be owned by him selfish- but by virtue of the fact that he is a product of infinite source.

"Hannah rose up after they had eaten in Shiloh." ing is a form of affirmation of spiritual suste- nce. Shiloh represents peace of mind, wholeness, urity, abundant good. It was a fitting place for n to worship Jehovah and offer sacrifices. True rship brings relaxation of mind, and other desired ssings follow in divine order.

Answer to prayer comes in response to obedience law. Hannah's feelings were deeply stirred by her al's mockery and taunting words. To escape the roaches heaped on her she prayed to the Father, t in bitterness of soul, later quietly and confident- The first prayer did not ascend to the Father, but bitterness served to intensify Hannah's feeling to point of great earnestness. The second confident yer touched the bounds of universal wisdom, and

the response was sure. Hannah's prayer was hea and answered. Samuel means "heard of God," a represents spiritual discernment or the understa ing by man that he is from God.

Hannah was given a son, and that son was giv to Jehovah. In thought, word, and deed Samuel longed to Jehovah, for he was a faithful priest the days of his life.

Hannah's third and last recorded prayer is one praise and thanksgiving. Instead of grieving over parting with her infant son, Hannah exulted that had him to give to Jehovah. Her strength, pow glory, and pride were exalted by the fulfilling of vow. This is always the case when the soul is enab to keep its word.

Physical children are only a partial expression parenthood. Only children possessed of soul or c scious aspiration toward goodness are evidence spiritual parenthood. No one is wholly a father a mother before this "second birth" has taken pl and the soul of the child has been awakened to consciousness of its rightful place in the divine pl The duty of the parent is to foster this awakeni by keeping himself in the consciousness of spirit values, by his manner of living, and by precept a example. To be awakened early to the reality of ideal is the right of every child. To be trained acknowledge this reality and accept it as the truth the heart of life is to receive the birthright of life that is life indeed.

Early training in the way of life makes the f lowing of this way easy for the adult. Lack of su training leads to consequences that no one willin

ırs. A day of reckoning comes to everyone who s in his duty to those for whom he is responsible. : way in which the parent meets his responsibility only influences his own character but tends to k out the channel in which the lives of his chil- n will run. He is a creator of destiny for more n his own generation.

QUESTIONS

. What are the conditions of true prayer?
. What does Hannah represent? Peninnah? Elkanah?
. What does the reference to eating in Shiloh symbolize?
. What is the relation of parents to the "second birth" of their children?
. What is the spiritual birthright of every child?

Lesson 7, August 18, 1957

NITY SUBJECT—*Human Love and Divine Love.*

ERNATIONAL SUBJECT—*Jonathan: Nobility in riendship.*—I Sam. 18:3, 4; 19:1-7; 23:15-18.

3. Then Jonathan and David made a covenant, be- ie he loved him as his own soul.
4. And Jonathan stripped himself of the robe that upon him, and gave it to David, and his apparel, even is sword, and to his bow, and to his girdle.

1. And Saul spake to Jonathan his son, and to all his ants, that they should slay David. But Jonathan, Saul's delighted much in David.
2. And Jonathan told David, saying, Saul my father eth to slay thee: now therefore, I pray thee, take heed hyself in the morning, and abide in a secret place, and e thyself:
3. And I will go out and stand beside my father in

the field where thou art, and I will commune with my
ther of thee; and if I see aught, I will tell thee.

4. And Jonathan spake good of David unto Saul
father, and said unto him, Let not the king sin against
servant, against David; because he hath not sinned aga
thee, and because his works have been to thee-ward
good:

5. For he put his life in his hand, and smote
Philistine, and Jehovah wrought a great victory for
Israel: thou sawest it, and didst rejoice; wherefore t
wilt thou sin against innocent blood, to slay David with
a cause?

6. And Saul hearkened unto the voice of Jonathan:
Saul sware, As Jehovah liveth, he shall not be put to de

7. And Jonathan called David, and Jonathan sho
him all those things. And Jonathan brought David to S
and he was in his presence, as beforetime.

15. And David saw that Saul was come out to
his life: and David was in the wilderness of Ziph in
wood.

16. And Jonathan, Saul's son, arose, and went
David into the wood, and strengthened his hand in G

17. And he said unto him, Fear not; for the hand
Saul my father shall not find thee; and thou shalt be k
over Israel, and I shall be next unto thee; and that
Saul my father knoweth.

18. And they two made a covenant before Jeho
and David abode in the wood, and Jonathan went to
house.

GOLDEN TEXT—

A friend loveth at all times;
And a brother is born for adversity.
—Prov. 17:17.

SILENT PRAYER—*Divine love controls*
thoughts and actions.

If, as someone has assured us, the "whole hur

mily is bathed with an element of love like a fine ner," love is the most natural state of mind and part in the world. We should love everyone we eet, and this love should be reciprocated. That it as so in the case of Jonathan and David is an outnding fact of Bible history. Jonathan, who repreents human love, was loyal to the utmost in his iendship for David, who represents divine love. Iuman love finds its consummation in the perfecon of the divine, as it is transmuted from the lower to the higher.

The history of Saul, David, and Jonathan repsents the development of a human soul. The value the story lies in the accuracy with which it portrays e various aspects of divine love, human love, and rsonal will.

Saul, the will, draws to himself and builds in his nsciousness a degree of love. This is his "son," his ought expressed, and takes form in the subjective nsciousness as human love.

Jonathan loved David spontaneously "as his own ul." Jonathan means "Jehovah has given; Jahven"; that is, human love comes forth from Being. uman love and divine love are closely related in nsciousness, interlinked and virtually inseparable. rsonal will suppresses the innate love of the heart it cannot kill it.

Human love is working in the soul to perpetuate e link between the inner and the outer, the heart d the head, love and will. In everyone there is a sire for love, even in those who are willful and lfish in their external conduct, and whose amtion in worldly ways excludes every kindly impulse.

This link of human love prevents us from being c
off entirely from divine love through the selfishne
of human will. The hidden processes of the soul sa
us from being separated entirely from our divi
source. At times the connection may seem weak, b
it is never broken. Jonathan strongly urged David
make a covenant or compact with him. The huma
love of the soul secretly links itself to divine lov
that together the two may overcome the destructi
tendencies of the selfish personal will.

This lesson really depicts the merging of t
human love into the divine. All the desire and t
affection of the soul are centered upon the attai
ment of the great love that we have come to kno
as the Christ. David was a type of the Christ, a
he was an ancestor of Jesus of Nazareth, who
perfectly expressed and manifested the Christ
human form. The love of Ruth, David's gran
mother, for Naomi, her mother-in-law, in its co
stancy, is found expressed in David, who possess
in a high degree the power to attract the loving r
gard and good will of people. Jonathan was the righ
ful heir to the throne of Israel, but he willingly ga
up this right to David. He gave David all his prince
garments: "And Jonathan stripped himself of t
robe that was upon him, and gave it to David, a
his apparel, even to his sword, and to his bow, a
to his girdle." Human love makes itself one wi
divine love by yielding everything to it, thus becom
ing divine. There is really only one love—God.

By wise counsel Jonathan prevailed upon his f
ther to change his mind concerning David, who ha
done so much to preserve Israel and had saved t

ıgdom from its enemies. Jonathan succeeded in toring David to Saul's favor for the time being t not permanently. The selfish will cannot har- ɔnize itself with the unselfishness of true love. fishness is doomed to pass away, but so long as holds any place in consciousness it opposes the :ivities of love and truth.

QUESTIONS

1. Can human love be completely faithful?
2. How is the development of the human soul represented in this lesson?
3. Is the human will inimical to divine love?
4. How are the destructive tendencies of the personal will overcome?
5. How does human love unify itself with divine love?

*****

Lesson 8, August 25, 1957

UNITY SUBJECT—*Union or Disunion.*

TERNATIONAL SUBJECT—*Amos: Crusading for Righteousness.*—Amos 1:1; 6:4-7; 7:10-15.

1. The words of Amos, who was among the herdsmen Tekoa, which he saw concerning Israel in the days of zziah king of Judah, and in the days of Jeroboam the n of Joash king of Israel, two years before the earthquake.

4. That lie upon beds of ivory, and stretch themselves on their couches, and eat the lambs out of the flock, and e calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that vent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves th the chief oils; but they are not grieved for the affliction Joseph.

7. Therefore shall they now go captive with the first

that go captive; and the revelry of them that stretched the
selves shall pass away.

10. Then Amaziah the priest of Beth-el sent to Je
boam, king of Israel, saying, Amos hath conspired agai
thee in the midst of the house of Israel: the land is
able to bear all his words.

11. For thus Amos saith, Jeroboam shall die by
sword, and Israel shall surely be led away captive out
his land.

12. Also Amaziah said unto Amos, O thou seer,
flee thou away into the land of Judah, and there eat bre
and prophesy there:

13. But prophesy not again any more at Beth-el;
it is the king's sanctuary, and it is a royal house.

14. Then answered Amos, and said to Amaziah, I
no prophet, neither was I a prophet's son; but I was
herdsman, and a dresser of sycomore-trees:

15. And Jehovah took me from following the flo
and Jehovah said unto me, Go, prophesy unto my peo
Israel.

GOLDEN TEXT—*Seek good, and not evil, that
may live.*—Amos 5:14.

SILENT PRAYER—*The strength of my life is t
assurance of the Spirit of truth dwelling within m*

The power that resides in joint action and acco
has been demonstrated in our age as never befo
It has convinced many that all the nations make
one world and that they must work together
stead of striving among themselves for individu
ascendancy. Except when put to divisive uses, t
discoveries of science tend to unite all nations in
one. World War II proved that there is strength
unity—the threat of wholesale defeat united the
lies into a working union of such effectiveness that

von victory over a highly organized and well-prepared enemy. The United Nations, organized and operating for the establishment of the peaceful and harmonious relations among all nations, is a similar step toward the victory of world-wide amity and accord.

The universal welfare will be served only as the nations learn to work together and live peaceably as a community of peoples. This is the obvious conclusion from the dire experiences of the last war.

Before universal unity can be achieved, there must be national unity. Each nation must learn to coordinate its powers, join its forces, achieve internal peace and prosperity. Until this is done, it cannot go far along the road to international accord.

National unity also has an antecedent condition. That condition is unity of the individual. The divided mind leads to failure. Conversely, the unified mind achieves dominion over life, self-mastery, a life that expresses both peace and power. He who is master of his faculties has learned to fuse his objective and subjective interests into one, so that they fall into accord.

If the nations are to become one world in cooperative effort, as they are one by virtue of being on the same planet, a center of unification is necessary, for oneness cannot exist without a center. This center is a common will and understanding. A common understanding alone is not sufficient, for the will to act as one world must be present also. While we may at times feel this community of will and understanding is quite remote from realization, we need not despair. Inspired leaders can open the eyes

of the world and fire the hearts of mankind to act as one. The world awaits the coming of such leaders and every Truth student can help to hasten the day by affirming their coming as being fulfilled here and now. "Now is the day of salvation."

A center or focus of energy is necessary for the nation that would co-ordinate its divergent forces and become a power for good. The Federal Government has always been accounted such a center, because of the scope of its political power and authority.

It is when we come to the individual that we reach the crux of the whole matter. There again, a center or focus of power is found to be necessary. The center here is the I AM. Through the instrumentality of the I AM, the individual integrates himself with his ideas as a nucleus. The ideals may be high or low, but they must possess heart and mind completely. Service to humanity is a high ideal; the gaining and exercising of power over others is a low one, but both have led men to exert themselves mightily and to centralize their inner powers and resources.

The mightiest ideal that the human heart can conceive of is the ideal of God. Around this as a focal point rally forces that are potent to transform our lives and our world. The folly of selfishness and self-centered living ends in division and disaster; whereas, sacrificial service to humanity eventually results in the unifying of the human race under the standard of the Christ.

QUESTIONS

1. How has the strength that resides in union been

demonstrated?

2. How can the universal welfare be promoted?
3. What must precede universal accord?
4. What condition must be established before national unity can be realized.
5. What will be the true center of the one world that prophets and statesmen have foretold and visualized?

The Timeless God

Before the threshold of the world's first morning,
Before the first dew fell upon the sod,
Before the sky had starlight's bright adorning,
Or the first roses blossomed, there was God.

Ties that He binds change has no power to sever.
No yesterday is lost in distance dim.
The Great I AM He was and is forever;
Past, present, future are alike to Him.

A day, a thousand years—there is no measure;
His times fade not with any dying sun.
What He bestows is an abiding treasure;
All is eternal with the timeless One.

His skies of gladness know no overcasting
With clouds of fear. No requiems are sung.
From everlasting unto everlasting
Who companies with Him is always young.

—*Clarence Edwin Flynn*

Silent UNITY

I understand the Truth about God an man and I use my understanding in a that I do.

The Society of Silent Unity, founded more than fift years ago, is the healing department of Unity School mini tering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offering of those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred cons crated workers who are devoting their lives to God's wor for humanity. They are proving daily that physical, finan cial, mental, and spiritual difficulties can be overcome b righteous prayer. Even though everything else may hav failed, we shall pray *with* you, for we have faith that "wit God all things are possible."

We pray *with* you and also instruct you how to pray t the Father in secret in order that you may help yoursel Silent Unity is praying always, and your co-operation i prayer is of mutual benefit. Do not hesitate to write to u for help because your problem is personal. All correspond ence is confidential.

Address your request to Society of Silent Unity, Lee' Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Shall Have Abundance

RING ANOTHER CRISIS in my life my prosperity k served again to help me handle more adetely than I have in the past the various problems arose in connection with it.

I found myself clinging to the drill whenever faith and trust seemed shaken. Then, miraculy, my anxiety seemed to diminish. The problem olved family relationships, affecting me also in relationship with my fiance.

Unity and the bank drill gave me the supportive ngth I needed each time I turned to God in ver. Even as I write this I feel the comfort and ngth of those words and the reassurance that n God all things are possible. I shall continue ray for greater love, understanding, forgiveness, guidance.—*H.E.B., New York.*

DAY I RECEIVED my fourth prosperity bank tober with your letter. As always, I have read with reciation your letter so full of love and underding. I feel moved to tell you that I began using banks primarily to build up more established

habits of prayer and thanksgiving, to provide a re
lar plan for contributing toward Unity projects, a
to develop a nearer sense of God as the one unf
ing source of every need.

The bank drills have accomplished all that a
much more. I find myself replacing morbid and cr
cal thoughts with others selected to promote spi
ual growth. I take more time for daily devotions

With regard to prosperity, my superannuation
lowance, though quite modest, permits me to l
without too much contriving, and since there h
been so much improving to do at home, I have n
sought outside work. Nevertheless, my financial s
ing has improved. Thank you for your help a
inspiration.—*Z.B., Canada.*

Hearken unto Me

EARLY IN THE FALL I wrote you, asking for pray
for my son and four of his friends who were stu
ing and preparing for their bar examinations. Th
men were exhausted and at the end of their ro
so to speak.

Your letter was so kind and helpful, and we
thank you. My son and I read it countless times. Y
seemed to have boundless faith, and it sur
strengthened ours.

A week ago all five men passed the bar exami
tions and were admitted to practice. Such surpri
joy, and excitement! This is no surprise to you w
have seen so many miracles wrought through pray
But it has certainly taught us a lesson in faith. T
first thing I did was to get on my knees and tha
God and Silent Unity.—*Mrs. M.B., Nevada.*

CAN TRUTHFULLY STATE that dating from my first plication of Unity principles my life has pro-essed both materially as well as spiritually. I remind yself constantly that it could never have been pos-ble in my former, undirected attitude. You have ven me purpose, and a rich, rewarding sense of ing now, for which I am proportionately grateful.

Words are a little inadequate, but my prayers of anks are more articulate, and I bless you and the end who first sent me a subscription to *Daily Word.* I wish I might have had it many years previ-sly and thus been spared the doubt and uncertainty knew. However, perhaps that was as well in the heme of things, for it makes me more appreciative its worth now. Thank you and God bless you. *—R.E.S., California.*

Father I Thank Thee

SUPPOSE THAT MUCH of my joy in living and my traordinary good health I owe to Unity since from y youth I have lived by Unity teaching and con-der it the greatest blessing of my life that I became quainted with you at an early age.

These blessings I have passed on to countless hers while living abroad for many years and I am nstantly being thanked from most grateful hearts r this sort of spiritual help which has been chan-elled through me from you.—*Mrs. D.R., Alabama.*

AY I THANK YOU for your wonderful help to me nce I last wrote to you. Somehow, knowing you e there is like a great light over my head that arantees that I shall be able to see into the shad-

ows should the way ahead appear dark. But I mu confess that the way ahead has not been dark, b wonderfully light! A few stiff climbs that took e ergy, but always the goal has been obtainable.

At last I have an opportunity to paint, to real be creative, and I am so thrilled and excited. Ne week I get a chance to do some art work that I wa very much to paint. I pray it is the right art outl for me.

God bless you, everyone, for your help. May th love offering multiply many times to bring blessing —*M.E.H., California.*

I Will Come and Heal

THANK YOU FOR YOUR letters and prayers. Often have written you for prayers and things always g better, but I had never written to tell you of t improvement.

My seven-year-old son said the other da "Mother, you're better, and you are happy all t time now. Aren't you going to thank Unity?" So th is just what I am doing. I feel stronger and I a able to do more each day.—*Mrs. W.S., Canada.*

My Help Cometh from Jehovah

MERE WORDS CANNOT BEGIN to describe what yo literature has done for me. I thank God for you a your work. I am prompted to say, "Where have y been for the past forty-nine years of my life?" Tl is what I needed to start off on in the beginnir I shall start my other children right away.—*J.R., Florida.*

UNITY CENTERS AND CLASSES

'ollowing ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ighan—Gordon Taylor, 2803 High-

ARIZONA

—Sarah Lightle, 117 E Oak
x—Herbert Penn, 3223 N 24
—Lilian Cook, 603 N 3d

ARKANSAS

prings—Whipple Bishop, YWCA
Rock—Whipple Bishop, 1504
g

CALIFORNIA

ora—Albert Ransford, 25 N 2d
a—Irene Malloy, 6 N 1st
—John Hinkle, Congregational
h
Hills—Ruth Rae, 200 S Canon
k—Joseph & Mildred Haggerty, Cordova
a—A Williams, Derby & Warwick
Valley—Edith Gruenwald, 1025 Canyon rd
—Harriet Nichols, 1044 Mt Vernon
n—Margaret Butterworth, 411 S Fe
—Frances Flickinger, 308 N s, Room 10
City—Carroll Moore, 3979 Tilden
ido—Alma Ladd, 203 E 5th
—Edward Jennens, 985 Palm
le—Clifford Carpenter, 119 S Ken-
gton Park—Edna Drebert, 7900
ood—Maude Galpin, 226 E Spruce
scento—Mary Adams, 2819 Mont-
a—Lola Mays, 7522 La Jolla
each—Sarah Switzer, 935 E Broad-
geles—Ernest C Wilson, C Frank-
Kelly, 635 S Manhattan Pl; n Mouton, 4419 Mettler; Carrie 1540 W Jefferson
tan Beach—Winifred Dietz, 32d & land
—Cecil Lake, Tioga hotel
o—Russell Kemp, 201 Eye
Helen Wade, Churchill manor, n & Oak
Hollywood—Joseph & Mildred erty, 4871 Lankershim blvd
d—Alma Morse, 144 Athol
ide—Sonja Samiran, 1st & Ditmar
na—Max Flickinger, 293 N Euclid
r—C L & Gertrude Tuntland, 524 sadena
nd—Winifred Deming, 1125 Nevin
de—Loren Flickinger, 3843 7th

Sacramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2020 E Main
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, Woman's club, Maud Guitteau 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson,

634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 628 No H
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, Josephine Stuckie, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdex hotel
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave.

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, 108 E Mulberry
Champaign—Viretta Sutherland, 528 E Green
Chicago—W I Hoschouer, 17 N State; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove
Decatur—Hazel Erisman, 1919 E Wood
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Mildred Brown, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 757 S
Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 6966
Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Souther

MASSACHUSETTS

Boston—Elinor MacDonald, 30 E
ton
Cambridge—Edna Titus, 881 Ma
setts
Worchester—Elinor MacDonald, A
bldg

MICHIGAN

Ann Arbor—Marie Munro, 310
Battle Creek—Ferne Mack, 286 N
Bay City—Aelola James, 404 S M
Birmingham—Frank Glabach, 1
Maple
Detroit—Eric & Catherine Butte
17505 2d blvd; Virginia Shipl
E Grand River; Lois Anders
Englewood; Estelle Palmer,
Goodwin
E Lansing—Roxie Miller, 425 W
River
Flint—Gladys Clarke, 1201 Met
tan bldg
Grand Rapids—Leon Miller, 530 S
ave NW
Grosse Pte Woods—Eve Edeen,
Mack
Jackson—Ferne Mack, 400 S Jac
Kalamazoo—Amy Moffett, 209 W
Lansing—Nora Hines, 217 Towns
Midland—Aelola James, Communi
ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Joki, 71½ N
Royal Oak—Walfred Tauraine,
Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 He

MISSOURI

Independence—Fannie Baldwin,
Delaware
Kansas City—Louis E & Ethel
707 W 47th
Lemay—Julia McKee, 3701 Bay
Lee's Summit—Unity Village Ce
Overland—Kate Evans, 2422 Goo
Springfield—Polly Weeks, 213 E C
St Joseph—Osla Jones, 1202 Feli
St Louis—Blaine Mays, Skinker
syth; Hilda Westermeyer, 3616
Florence Brummer, 4621 S Kin
way; Ethel Bradley, 4328 East

MONTANA

Billings—Jesse McGuire, 101 Le

—Mary Wessel, 103½ Bridger

Mary Wessel, YMCA
alls—Esther Lewis, 1023 2 ave S
on—Mary Wessel, 322½ W Cal-

NEBRASKA

-C N Broadhurst, 1317 N 42d

NEVADA

ay Caswell, 847 University

NEW JERSEY

Park—John Manola, 3d & Emory
ack—Eleanor Drew, Woman's

i—Gladys Stevenson, 6 S Ful-

—Edith Berry, Benzell hotel, 456

—Gladys Stevenson, YMCA 128

od—Louise Gerhold, 365 S Maple
—Edith Berry, 489 W State

NEW MEXICO

rque—Mina Stevenson, 1219 Ti-
ave NW

NEW YORK

-Lillian Matthews, Statler Hotel
—Adele Woodruff, 135-42 40 rd
Hills—Adele Woodruff, Tennis
6 Burns
leck—Emma Jean Sartori, Com-
y church
Howard Bradford, 436 N Geneva
k—Stella Wrenn, 451 Sunrise
chelle—Ethel Nickelsen, YMCA
ivision
rk—Georgiana Tree West, J Sig
on, 1 W 47; Crichton Boatwright,
rk ave; Josephine Siemon, 400 E
tella Wrenn, 15 E 11 st; Nanna
, 360 W 125, Rooms 2 & 3;
Holland, 2523 7th ave
er—Elise Rosenburg, 55 Prince
ady—Marian Hoagland, 6 Ferry
J—Adele Woodruff, 112 Downing
—Howard Bradford, 110 Onon-

lains—Eleanor Drew, 254 Martine

NORTH CAROLINA

le—Velma Hoffman, 430 McDowell

OHIO

Wm Fischer, 1075 W Market
-Fred Beale, 2508 Market N
ati—Erna E Wissmann, 2853
on rd; Millie Leslie, 18 W 9
d—Earl & Martha Anthony, Ho-
eveland; Cleo Lee, Masonic tem-
615 Euclid
us—Joe Jones, 4343 N High
-Michael Giannuzzi, 1008 Grand

-LuDora BeVier Sederis hotel
n—Unity, 117 Ross

Mansfield—Carol Whipple, 29½ N Walnut
Marion—Ethel Wallace, YMCA
Springfield—Unity, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Thomas Coates, 152 High NE
Youngstown—Thomas Coates, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ryth Jacques, 806 N. Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Medford—Unity, Holly Theater bldg
Portland—Ross Goodman, 1430 SE 35

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Steigler, 2102 S 23
Yakima—Marguerite Sandis, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

Wheeling—Ada Frew, Catholic Women's League, Chapline & 14

WISCONSIN

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerne Bauer, 1603 S 9

CANADA

Montreal—May Duncan, 1501 Chomedy

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

Toronto—Mary & George Dunning, 173 Eglinton ave W

Windsor—Louise Thies, 595 Victoria

Vancouver—John Wilkinson, 1557 W Broadway

Winnipeg—Dorothy Lundgren, 360

ENGLAND

Easington Village—Thomas Mer 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikki Penrhyn rd

London—Ruth Hacking, 6 Stanhop race, W 2

Nr Whitstable—Olive Hacking, 1 sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co D

JAPAN

Tokyo—Shigeharu Uchida, 2297, 2- Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, (323), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Good Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tervakosk land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portug

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Mightier than Circumstance

BY FRANK B. WHITNEY

"You are unlimited!" states Frank B. Whitney in book *Mightier than Circumstance.* "The presence God is ever with you, inspiring you to rise out of all man concepts of limitation and accept His Truth. can do whatever you want to do. You can be what- you want to be. You can have whatever you want. one thing is necessary. You must be able to reach high consciousness in which you know that there no limitations."

God places us in a world free from limitation. The pose of this book is to help us regain our freedom we have lost by accepting the race idea of limita-. Mr. Whitney says we may rise above limitation by ning a high consciousness of God's presence. By ng on His power, we may become mightier than umstance!

Mightier than Circumstance is comprised of thirty-t articles and a number of poems by Mr. Whitney.

(*Mightier than Circumstance* is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English, Greek*
	How to Let God Help You	
	Lessons in Truth	*English, Japanese, Swedish, Portuguese German, Italian, Spanish, Russian, French, Dutch, Greek*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Practical Christianity for You	
	Prove Me Now	
	Special Methods for Attaining Spiritual Mastery	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	*Italian, German, English*
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	

NEWS *from* UNITY

ing Next Month
NITY

at are you doing to re- the dreams, longings, pirations that you have? ou still working to at- our cherished ambitions, ve you laid them aside possible of accomplish-

ery desire that is noble, and true," Eugene E. as tells us, "is a whisper the Spirit. Spirit, God , the source from which oble aspirations flow, the power to bring aspirations to fulfill- " This powerful article ed "Realize Your De- " appearing in Septem- NITY, gives suggestions why you may not have our ambitions fulfilled deas for directing your cal and spiritual forces d that end.

cceptance," by Nena L. also appearing in next month's UNITY, will help you to accept more of the good that God has for you.

Be sure to look for these articles next month in UNITY. And if you know someone who needs the special inspiration of these articles, pass your copy along to him; or we shall be happy to send him a sample copy on request.

Treasure Chest of Unity Favorites

Do you know that you can enjoy a book that contains eighty-three selections from the best of Unity writings? The name of this book is *The Unity Treasure Chest,* and this remarkable book includes sections covering the challenges that many of us face today. These sections include helpful articles on How to Be Healed, How to Be Prosperous, Meeting the Challenges of Everyday Living,

How to Live in Harmony with Others, The Truth of God for Parents and Children, Successful Living for Young People, and other helpful subjects. The list of authors includes: Charles Fillmore, Lowell Fillmore, Myrtle Fillmore, Clara Palmer, Marcus Bach, Emmet Fox, James Dillet Freeman, Clara May Rowland, Ernest C. Wilson, Gardner Hunting, and many more.

The Unity Treasure Chest contains 363 pages of real help and inspiration, and includes an introduction by Lowell Fillmore. Beautifully bound in blue, *The Unity Treasure Chest* is priced at $4.95 a copy.

Have You Visited Your Unity Center?

There are more than 250 Unity centers dedicated to serving Unity friends and students. These centers offer devotional and healing services the year-round, and during most months of the year conduct classes in Truth study.

If you would like to enjoy fellowship with others who are interested in Unity and attend these services and classes, why not visit your Unity center? Consult your telephone directory for the location of the Unity ce in your vicinity, or write rectly to Unity headqua for the information.

Unity Braille Literat "A Great Kindness"

"I have been gre blessed," writes a blind fr from Connecticut, "as I studied your Unity *D Word.* Whoever sent it me did me a great kind Of all the spiritual magaz I have read, this Braille tion of *Daily Word* is most helpful and easily r Some passages I read e or ten times. The beaut words you use have given a 'refresher course' in E lish. Many times we al ourselves to become lim in fine words and soon find our vocabulary limited."

In addition to *Daily W* in Braille, Unity distrib the book *Lessons in Tr* the booklet *Finding Christ,* also for adults, Grade 1½ Braille; *Wee W dom* magazine for child and *You* magazine for te agers, in Grade 2 Bra These publications are without charge throu Unity's Braille Fund, though the cost of publica is considerably more than

egular editions. For ex-
e, the publishing cost of
ing the Christ in Braille
, of *Lessons in Truth* is
Daily Word is seventeen
a copy or $2.04 a year;
Wisdom is twenty cents
py or $2.40 a year; and
is twenty-five cents a
or $3 a year.

nity's Braille work is
possible by the love of-
gs of friends who wish
lp persons without phys-
sight. If you would like
o this "great kindness"
some blind person, ad-
your offering to the
le Fund in care of Unity
quarters.

ent Additions to
phlet List

nity has recently added
pamphlets to its list of
cent Unity pamphlets:
t without Doubting" is
rticle by Molly C. Rod-
that appeared in *Good*
ness. "Twenty-Four Gold-
Hours," by Janet Craig,
formerly in greeting
let form and is now be-
reprinted as a pamphlet.
nity has more than 140
cent pamphlets available
all phases of the Truth
ing, including healing,
an relations, prayer, the
e, prosperity, and soul development. Each year Unity pamphlets bring help and inspiration to many thousands of persons. If you would like an order form listing all of these pamphlets, you may have one without charge simply by requesting it from Unity School of Christianity, Lee's Summit, Missouri.

The Faithful Messenger— Daily Word

According to the Bible, a faithful messenger "refresheth the soul," and under such a definition, *Daily Word* is truly a "faithful messenger." Each day it brings a Bible verse, an affirmative prayer, and a short meditation to help you strengthen your faith to meet the problems of the day, whatever they may be.

A subscriber in California writes: "By reading *Daily Word* each day, I have been helped so wonderfully that it would take me hours to relate to you the good it has done me. Often I am amazed when I read the *Daily Word* and find that it fits my own problem perfectly and seems to answer all of my questions to the letter."

Another subscriber in Illinois says: "I have been astounded many times at how

the *Daily Word* lesson for the day hits home, as each message seems to have been written for me alone. God's message surely pours out through *Daily Word* and gives me peace of mind, for which I am very grateful."

And a young man writes from a university in Ohio: "I want to thank you for the peace of mind that your publication *Daily Word* has given me. As a college student, I find it invaluable."

Daily Word can help you, just as it is now helping hundreds of thousands of persons, to solve problems and to find new peace of mind. This prayer guide was especially designed from its very beginning to serve as an aid to spiritual growth.

Workers at Unity begin each morning by reading and meditating on the *Daily Word* lesson for the day, and they are joined by Unity friends throughout the world.

More than a half million persons read *Daily Word* in the English edition alone, and it is printed in Spanish, French, German, Portuguese, Swedish, Finnish, and Braille as well.

You can become a part of this tremendous prayer circle, whose members are linked together by the "faithful messenger," *Daily Word*. A year's subscription for magazine is only $1 and cludes twelve uplifting helpful monthly issues.

Men of Unity Retreat to Be Held

Again this year, a spe men's retreat will be hel Unity headquarters. Dates this retreat are October 11. All men interested Unity are cordially invite attend, and representat from various men's gro are especially urged to do This retreat will be a time spiritual renewal and fell ship with other like-min men.

Any man who is interes in attending the Men Unity Retreat should m arrangements to do so writing as soon as possible the Director, Men of Un Retreat, Unity School Christianity, Lee's Sum Missouri.

The September term of Unity Training School is other coming event at Un It begins September 2 a continues through Septem 27.

If you are planning attend this sesson you sho make your reservations i mediately; write to:

Unity Training Scho Lee's Summit, Missouri.

HELP CELEBRATE WEE WISDOM'S BIRTHDAY

Vee Wisdom, Unity's Truth magazine for
dren, is sixty-four years old this month! As
al, the August issue is a special birthday
e, and this year it includes two full-length
ies by young readers themselves:
Kayan in the Market Place" is by twelve-
r-old Mary Downing, of Winnipeg, Canada.
s story is set in China and tells how a boy
ned Kayan has a chance to help someone
—at the risk of losing his family's food
ney!
Ruby-Eyes" is by Carolyn te Groen, who is
ven years old and lives in Claremont, Cali-
nia. This story is about a merry-go-round
se who has no name and is very sad because
children do not like to ride him.
Vee Wisdom's fast-moving stories inspire
dren with high Christian ideals and teach
m to use Truth in their lives. Such regular
tures as the Writer's Guild pages and fasci-
ing plans for things to make and to do help
stimulate and develop a child's imagination
creative powers.
Vee Wisdom also contains poems, charming
strations, and many outstanding features.
e birthday issue, in which young readers
e so large a share, is the perfect one with
ich to start a gift subscription for some child
know. *Wee Wisdom* is only $2 a year.

ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Do Your Teen-Agers Follow the Fads?

Teen-agers these days have many strange fad in their talk, in their dress, and in their socia contacts. Boys and girls in their teens are easil swayed, and they need guidance in decidin whether to join in with the activities of other

The August number of *You,* Unity's monthl magazine for teen-agers, contains an article b James A. Decker on this very subject. Entitle "Everybody's Doing It," the article gives youn people pointers on dealing with these fads tha are constantly sweeping through their ag group.

In addition to this unusual article, the Augus *You* also includes other articles, fast-movin stories, poems, and feature sections. Teen-ager everywhere find this magazine both interestin and helpful. One girl writes:

"I wish to thank you for publishing *You.* Th articles the magazine contains have helped m many times in solving problems at school and a home. I used to have a lot of trouble with m geometry assignments, but since I began read-ing *You* I gained a new confidence in myself and I immediately began to receive bette grades. Keep up the good work. It is a blessin to all teen-agers."

Why not give *You* magazine to some teen-ager you know today? It is priced at only $1 for a full year's subscription.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

OD NEIGHBOR FUND IN GREECE

ity's Good Neighbor Fund is used to send y literature to friends in foreign countries e they are unable to send the money to pay t. This Fund also helps to pay for publish- Unity literature in foreign languages.

the fall of 1956, a teacher of young people reece was given permission by Unity to ish her translation of the book *Lessons in h,* by H. Emilie Cady. Unity sent her an ing from the Good Neighbor Fund to meet expense of publishing 2,000 paper-bound es. Response has been so enthusiastic that teacher has now published Dr. Cady's nd book, *How I Used Truth,* in Greek.

writing of *Lessons in Truth,* this Greek d says: "It was the second reading of the that put me in an easy spot and opened yes. Only then I saw what Dr. Cady really ed to prove to us. Naturally my students the same. We read it again and again, and we decided to translate it, because we zed what the book had done for us."

have a part in making Unity literature able to such deserving persons, address offering to the Good Neighbor Fund, y School, Lee's Summit, Missouri.

TY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

SALARY RAISES THROUGH THE BANK PLA

From New York—"Before I had complete my first Prosperity Bank I was given an une pected raise in my wages. I am so thankful."

From Texas—"Six weeks ago my husband ar I wrote to you requesting a Prosperity Ban for we felt the need of assistance in our fina cial welfare. Soon after the Bank arrived, I was invited to teach some classes in connectio with his work and was told that he would b paid for his services, although he had taug the same kind of classes before without recei ing any pay for it. Just today my husband r ceived notice that his salary is to be raise in line with increased responsibilities."

Order your Bank and full instructions on th coupon below.

Unity School of Christianity, Lee's Summit, M

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) --------

Here is my order for three UNITY gift subscriptions and a Ba in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8

earn to Make Truth Work for You
URING LESSONS IN TRUTH WEEK

Do you need health, freedom, illumination, rosperity? Are there conditions in your life hat you would like to improve? Truth can help ou; it can change your life, if you will learn o use it.

Each year during Lessons in Truth Week housands of persons learn to use the wonderul, radiant power of Truth to attain their eartfelt needs and desires. This year you can earn to do this by joining in this world-wide bservance of Lessons in Truth Week from eptember 9 through 15.

In *Lessons in Truth*, the textbook on which his observance is based, H. Emilie Cady states: "One of the unerring truths in the universe . . . s that there is already provided a lavish abunlance for every human want. . . . Another truth s that the demand must be made before the upply can come forth to fill it."

Be ready to begin your Truth lessons on Sepember 9, all you need is your Bible, the book *Lessons in Truth* (priced at $1), and *The Lesons in Truth Study Guide* (which comes free vith the book to aid you in effective study). If vou already have the book, you may have the study-guide booklet free on request.

Order your book and guide now and be ready o learn to make Truth work for you when Lessons in Truth Week begins.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

In Prayer's Deep Truth

Maude Rubin

Lord, let us walk the far, high mesa-shelf,
Feel Thy sweet wind cool our pressing fea
And learn that every small demand of self
Will merge in prayer's deep truth! Help us t
clear
Small wonderings, resentments, naggin
doubt—
Lend us faith's lantern through our longe
night.
May one small, perfect ray come shining ou
To bring a glimpse of everlasting light.
Lead us, O Lord, to prayer's high, star-tippe
hill,
Walk with us on our steep, earth-shadowe
way.
There let Thy far horizons dwarf our will—
Help us to know that after night comes day
Teach us to pray, O Lord—
Teach us to pray!

UNITY